

Atharvaprascittani

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Journal of the American Oriental Society, Vol. 33 (1913), 71-120.

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Journal of the American Oriental Society is currently published by American Oriental Society.



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Atharvaprāyaścittāni. Text mit Anmerkungen von Prof.
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Om namo 'tharvavedāya¹ || athā 'to yājñe karmaṇi prāya-
ścittāni vyākhyāsyāmo vidhy-aparādhe² | sarvatra³ punaḥ kā-
ryam⁴ kṛtvo 'ttarataḥ prāyaścittam prāyaścittam vā kṛtvo 'ttara-
taḥ samādhānam⁵ | yat pūrvam prāyaścittam karoti grhāḥ paśu-
bhir evai 'nam samardhayati | yad uttarataḥ svargenai⁶ 'vai 'nam⁶
tal lokena samardhayati⁶ | katham⁷ agniṁ ādhāyā 'nvāhārya

¹ B om namo brahmavedāya C om namo gaṇeśāya || atharvavedāya
nameḥ || ² A 'yarādhe; dafür setzt K. Ś. 25. 1. 1 folg.: karmopapāte
und fügt hinzu: sa ca catuḥprakāro bhavati akaraṇam nyūnakaraṇam
atiriktakaraṇam ayathākaraṇam ce 'ti; Āsv. Prāy. 1b: ... śrautaprāyaściti-
ttāni ... vihitā-karaṇe anyathā-karaṇe ca bhavanti | Śrautaprāyaścitta-
candrikā 1. 1: śrauta-karmasu bhrama-pramādābhyām akaraṇasyā 'nyathā-
karaṇasya vā sambhāvitatvena karmaṇām asāṃgatvā "pattisāṃkayā lokāṇām
apravṛtter āśakyā-nuṣṭhāna-lakṣaṇam apramāṇyaṁ praeajyeta | ato 'karaṇā-
'nyathākaraṇa-doṣa-duṣṭāny api karmaṇi kṛta-prāyaścittāni sāṃgāni bha-
vamti 'ti karma-nirvāhikāni prāyaścittāny ucyamte | yathā "hur ācārya-
pādāḥ | prāyo vināśa-paryāyāḥ | sa cā 'py akaraṇād bhavet | anyathā-
karaṇād vā [pi] tat-samdhā "cittiko 'cyate | tāni dvividhāni mantrāmnātāni
ganāmnātāni ca | mantra-linḡenā "mnātāni mantrā-"mnātāni | ābhi[r]
gīrbhir ity ādāni gaṇeṇā "mnātāni mīmāḍādi-gaṇādāni | prāyaścitta-homa-
kālas trayāḥ | pradhāna-sauviṣṭakṛt-samiṣṭa-yajuṣāṃ prāg ity evam-ādayāḥ |
iṣṭi-rūpāni prāyaścittāni upakramte-ṣṭau samāptāyām bhavamti |. Zwei
Arten der Sühne: s. Anm. 6. ³ B sarva ⁴ B karyam kṛtvo 'ttarataḥ
samādhānam ⁵ C svagnaṁ ⁶ Nach K. Ś. 25. 1. 1 sollen
rituelle Verfehlung und Sühne gleichzeitig erfolgen; vgl. Agn. Prāy.
1b: vidhy-aparādhe prāyaścittih | vihitasyā 'karaṇe anyathā-karaṇe prā-
yaścittih karttavyā 'parādhe sati tad-arthatayā vihitam asti cet tad eva
karttavyam | tan nā 'sti cet vyāhrtihomāḥ karttavyāḥ | kālas tu prāyaści-
ttānām nimittā-nantaram | rṣā-bhāve pratinidhiḥ; dazu Comm.: mukhya-
syā 'bhāve pratinidhir upādātavya eva | pratinidhiḥ sadṛśāḥ | ājya-payasoh
parasparam pratinidhitvam | yathāha kauṇḍinyāḥ | ... tādṛśa-yathokta-
vastv-alābhe tu grāhyam (!) tad-anukāri yad yavā-bhāve tu godhūmā (!)
vrihy-abbāve tuśāle tu sāvelaya iti manuḥ (corrupt!). ⁷ Vgl. Ait.
Brāhm. 7. 12. 4.

śraṇaṇam⁸ āharet | katham iti | prāṇā⁹ vā⁹ ete⁹ yajamānasyā
 'dhyātmaṃ nidhiyante yad agnayas | teṣu huteṣu dakṣiṇāgnāv¹⁰
 ājyāhutim¹⁰ juhuyād agnaye 'nnādāyā 'nnapataye svāhe 'ti | ka-
 tham agniṃ ādhāya pravasaṭi¹¹ | yathai 'nān¹² na virodhayed¹³
 api ha¹⁴ śasvad¹⁴ brāhmaṇanigamo bhavati | prāṇān vā eṣo
 'nucarān¹⁵ kṛtvā carati yo 'gnīṃ ādhāya pravasaṭi¹⁶ 'ti | katham
 agniṃ ādhāya pravatsyan¹⁷ proṣya vo 'patiṣṭheta¹⁷ | tūṣṇim eve
 'ty āhuḥ | tūṣṇim vai¹⁸ śreyāṃsam¹⁹ ākāṃkṣanti¹⁹ | yadi manasi
 kurvitā²⁰ 'bhayaṃ vo²¹ 'bhayaṃ²¹ me 'stv ity abhayaṃ
 hai 'vā 'sya bhavaty evaṃ upatiṣṭhamānasya || ekavacanam
 ekāgnau²² | purā chāyānām²³ sambhedā²⁴ gārhapatyād āhava-
 niyam²⁵ abhyuddharen²⁵ | mṛtyuṃ vai pāpmanam chāyāṃ
 tarati²⁶ | sampraiṣam kṛtvo²⁷ 'ddharā "havanīyam iti | sam-
 praiṣavarjam ekā'gnau || 1 || vācā tvā hotrā prāṇenā²⁸ 'dhivar-
 yuṇā²⁹ cakṣuṣo 'dgātrā³⁰ manasā brahmaṇā śrotreṇā "gnī-
 dhreṇai³¹ 'tais tvā pañcabhir rtvigbhir daivysair abhyuddha-
 rāmy³² | uddhriyamāṇa uddhara pāpmano mā yad avidvān yac
 ca vidvāṃś cakārā³³ | 'hnā yad enaḥ kṛtam asti pāpam sarva-
 smād³⁴ enasa uddhṛto³⁴ muñca tasmād iti sāyam | rātryā yad
 enaḥ kṛtam asti pāpam³⁵ iti prātar | amṛtā "hutim amṛtāyāṃ ju-
 homy agniṃ prthivyā adityā upasthe | tayā 'nantam lokam ahaṃ
 jayāmi prajāpatir yaṃ prathamam jigāyā | 'gnir³⁶ jyotir jyotir

⁸ B śraṇaṇam ⁹ A prāṇapṛte ¹⁰ B 'nāgnādyaḥ āhutim ¹¹ Ait. Brahm. I. c. 8. ¹² A yathai 'nām B yathai 'nān ¹³ BC navarohayed
¹⁴ A hayaśa B ha śasva C ha śasvat ¹⁵ A navarānū B nucaran ¹⁶ B prasavati; — es ist zu unterscheiden zwischen der mindestens über eine Nacht sich hinausziehenden, vorübergehenden Ortsveränderung (Āp. 6. 24. 1) und der dauernden Übersiedelung (Āp. 6. 28. 1). ¹⁷ AB pravatsyan proṣyaṃ co 'patiṣṭheta BC ... co 'bhayaṃ haivāsyupatiṣṭheta (D 'tiṣṭhet). Vielleicht: pravatsyan proṣivāṃś co 'patiṣṭhetā 'bhaye hai 'vā syām iti ¹⁸ A cai 'va ¹⁹ A śreyāsam ākāṃkṣanti B śreyāsa kāmāṃkṣanti C śreyāsam ākāṃkṣanti ²⁰ C kurvito ²¹ fehlt bei B ²² Dieser, wie mir scheint, ohnein anfechtbare Passus ist bei C verderbt. ²³ B chāyānām ²⁴ A sambhedanā; vgl. die Zeitbestimmung Āp. 6. 1. 2: adbhivṛkṣasūrya āviḥsūrye vā ... ²⁵ D 'yam iti bhyuddharen ²⁶ In den Mes. verderbt. Verbessert nach Ait. Brāhm. 7. 12. 3. ²⁷ B kṛtvā ²⁸ B mānōnā ²⁹ A dvaryuṇa ³⁰ B 'dgātra ³¹ BCD 'gnīdhriyēnai; vergl. Āp. 6. 1. 6ff. ³² B 'rābhy ³³ Āp. 6. 1. 7. Dieser Passus ist bei B verderbt: | uddharāmy uddhriyamāṇa uddharaṇa pāpmano mā yad vidvān yac ca vidvāṃś cakārā | C wie A, nur: pāpmano ³⁴ A sarvasmād pāpmano dhrto BD sarvasmād enasa uddhṛto C sarvasmād enasamuddhṛto D sarvasmād uddhṛto ³⁵ B pāpasarvam ³⁶ Āp. 6. 1. 8.

agnir iti sāyam | sūryo jyotiḥ jyotiḥ sūrya³⁷ iti prātar |
 hiranyam antar dhārayed | ārṣeyas tat paśyann āhavanīyam
 abhyuddhared | atha³⁸ yasyā "havanīyam abhyuddhrtam ādityo
 'bhyastam iyāt kā tatra prāyaścittir³⁹ | darbheṇa hiranyam
 baddhvā paścād dhārayed | ārṣeyas⁴⁰ tat paśyann agnim⁴¹
 āhavanīyam abhyuddhared | atha yasyā "havanīyam abhyuddhr-
 tam ādityo 'bhyudiyāt kā tatra prāyaścittir | darbheṇa rajatam
 baddhvā purastād dhārayed⁴² ārṣeyas tat paśyann āhavanīyam
 abhyuddharet | atha yasya sāyam ahutam agnihotram prātar
 ādityo 'bhyudiyāt kā tatra prāyaścittir | maitraḥ puroḍāśaś
 carur vā | nityāḥ purastāddhomāḥ samsthitahomeṣu mitraḥ
 prthivyā adhyakṣa⁴³ iti madhyata opya samsrāvabhāgaiḥ
 samsthāpayed | atha yasya prātar akrtam agnihotram sāyam
 ādityo 'bhyastamiyāt kā tatra prāyaścittir | vāruṇaḥ puroḍāśo
 nityāḥ⁴⁴ purastāddhomāḥ⁴⁵ | samsthitahomeṣu yat kim ce'dam
 varuṇe | 'ti⁴⁶ madhyata opya samsrāvabhāgaiḥ samsthāpayed |
 atha yasya prātar ahutam agnihotram ādityo 'bhyudiyāt kā
 tatra prāyaścittir | maitraḥ puroḍāśo nityāḥ purastāddhomāḥ |
 samsthitahomeṣu⁴⁷ mitraḥ prthivyā adhyakṣa iti madhyata opya
 samsrāvabhāgaiḥ samsthāpayed | āhuti⁴⁸ vai 'tābhyām rgbhīyām
 juhuyāt | 2 |

atha yo 'gnihotreṇo 'deti⁴⁹ svargam vā eṣa lokam yajamānam
 abhivahati | nā⁵⁰ 'hutvā "varteta | sa yady āvarteta svargād
 evai 'nam tal lokād āvarteta | 'tha yasyā 'gnihotram hūyamā-

³⁷ Ap. 6. 10. 8. ³⁸ B ātha ³⁹ C fügt iti ein. ⁴⁰ K. Ś. 25. 8. 17.
⁴¹ agnim fehlt bei D ⁴² K. Ś. 25. 3. 20 bestimmt, daß in analoger Weise
 in östlicher Richtung ein Silberstück aufgehängt werden soll.
⁴³ vgl. Kauś. S. 6. 9. ⁴⁴ C ni ⁴⁵ C 'ddhomām D 'ma ⁴⁶ AV.
 6. 51. 3. ⁴⁷ B 'samsthitā' ⁴⁸ A āhutiḥ C āhutiḥ ⁴⁹ udeti dem
 Sinn nach gleich: prāś udeti; der Adhvaryu wendet sich, nachdem er
 die zum Agnihotra-Opfer erforderliche Milch auf dem Gārhapatya-Feuer
 zum Kochen gebracht hat, in östlicher Richtung zum Ahavanīya.
 Vergießt er dabei die Opferspeise teilweise oder ganz, so darf er nicht
 etwa rückwärts (nach Westen zu) umkehren, denn das hieße: den Opfer-
 herrn von der Himmelswelt wegwenden, den er durch seinen Gang nach
 Osten dieser entgegenführt; s. Art. Brāhm. 7. 5 und Komm. dazu; daselbst
 eine kleine Differenz im Ritual gegenüber dem unseres Textes; vgl. Agn.
 Prāy. 7 b: punar-unmayane 'yam viśeṣaḥ | prācīna-harane yāvati gate
 skannam bhavati tāvaty evā 'dhvany upaviśya sthālīm anyena prāci[m]
 nītvā tatraivo 'paviṣṭa unnayet | na svayam arug vā pratyag gachet | sthā-
 lyām api yadā nā 'sti tadā tatraivā "jyam grhītvā (!) unniya tena
 homaḥ | ⁵⁰ D mā

nam skandet kā tatra prāyaścittir | aparenā "havanīyam dakṣi-
 nam jānva ācyo 'paviṣati | yat srucy atīṣiṣtam syāt taj juhuyād |
 atha yatrai 'vā 'vaskannam bhavati tam deṣam abhivimrjya
 vimrgvarīm prthivīm āvadāmi⁵¹ 'ti prānmukho(?) 'paviśyā⁵²
 'gnir bhūmyām⁵³ iti tisrbhir⁵⁴ ālabhya 'bhīmamtrayeta | 'tha
 cet sarvam eva skannam syād yac carusthālyām atīṣiṣtam
 syāt taj juhuyād⁵⁵ | athā "havanīya ājya-"hutīm juhuyād | yan
 me skannam⁵⁶ ity etayarcā | yan me skannam manaso 'jāta-
 vedo yad vā 'skandad dhaviṣo yatra-yatra utpruṣo vipruṣaḥ
 samjuhomī satyāḥ santu yajamānasya kāmāḥ svāhe 'ty | atha
 yasyā 'gni-hotre 'medhyam āpadyeta kā tatra prāyaścittir | apa-
 renā "havanīyam uṣnam iva bhasma nirūhya tatra tām āhutīm
 juhuyāt | tad dhutam cā 'hutām⁵⁷ ca bhavati⁵⁸ | yac carusthā-
 lyām atīṣiṣtam syāt taj⁵⁹ juhuyād⁶⁰ | atha cec carusthālyām
 evā 'medhyam āpadyeta kā tatra prāyaścittis | tat tathai 'va
 hutvā 'thā 'nyām āhūya dohayitvā śrapayitvā tad asmaī tatrai
 'vā "sīnāyā⁶¹ 'nvāhareyur | (atha ūrdhvam prasiddham agni-
 hotram) | atha yasyā "havanīya-gārhapatyāv amtareṇa yāno vā
 ratho⁶² vā nivarteta śvā vā 'nyo vā 'bhīdhāvet kā tatra prā-
 yaścittir⁶³ |

⁵¹ AV. 12. 1. 29. ⁵² cf. K. Ś. 25. 2. 11. ⁵³ AV. 12. 1. 19. ⁵⁴ Mit
 tisrbhir bricht C ab. Die Lücke reicht bis zu den Worten: tvayā ('gne
 pratham) des Citats MS. 2. 13. 22c. ⁵⁵ Vgl. K. Ś. 25. 2. 5—11,

wo zugleich des Zerbrechens der sruc gedacht wird; s. auch unten 1. 5.
 Vgl. Ait. Brāhm. 7. 5. ⁵⁶ Kauś. 6. 1; Vait. 16. 17. ⁵⁷ Comm.

zu Ait. Brāhm. erklärt: tad etad bhasmana uṣatvād dhutam api bha-
 vati | agni-rābityād ahutam api bhavati | ⁵⁸ Nach K. Ś. 25. 5. 10 soll

man alles, was durch Haare, Würmer, Kot, Berührung von Unreinem,
 Beschnupern u. s. w. besudelt ist, in Wasser oder heiße Asche werfen;
 cf. unten 2. 6; 3. 7; 4. 1; 4. 3. ⁵⁹ BC tatra ⁶⁰ cf. Ait. Brāhm. 7. 5.

⁶¹ A sīnāyām ⁶² K. Ś. 25. 4. 19. ⁶³ cf. unten Text und Parallelen
 von 5. 2; ferner Anm. 143; — Nach K. Ś. 25. 4. 17 f. soll man im all-

gemeinen bei störendem Eindringen zwischen zwei Feuern u. s. w. von
 einer Sühne absehen, wenn es sich um das Agnihotra-Opfer handelt;
 dagegen wird, wenn ein Hund, ein Wildschaf und ein Wildschwein (so
 geg. Comm.) in den geweihten Raum eindringt, ein Wasserstrahl vor-
 geschrieben, der vom Gārhapatya- zum Ahavanīya-Feuer führt; cf. unten
 Anm. 143. Vgl. Āśv. Prāy. 13 b f.: nirupte haviṣi samīṣṭa-yajusaḥ pūr-
 vaṃ manuṣyādīr yadi vihāram atikramet | tadā yena pathā vyavāyo jātas
 tena pathā gau[r] netavyā | tato, gārhapatyād āhavanīya-paryamtaṃ bha-
 sma-lekhām udaka-dhārām ca samtanuyāt | tantum tanvann (RV. 10. 53. 6)
 iti mantrēṇa pratyekam mantrāvṛttiḥ || tata āhavanīyam anugamayitvā
 punaḥ prañīya yad agne pūrvaṃ vājavatyā (Āśv. 3. 10. 16) tvam agne
 saprathā aśi 'ti (Āśv. 3. 10. 16) co 'patiṣṭheta | tatas tad eva tamtram upajīvyā

mantravanti ca kār्याṇi sarvāṇy adhyayanam ca yat |
nā'ntarāgamanam teṣāṃ sādhu vichedanād bhayam ||

iti gārhapatyād adhy āhavanīya udatantum⁶⁴ niṣiñcan⁶⁵
iyāt⁶⁶ || tantum tanvan rajaso bhānum anv ihi⁶⁷ jyotiṣmataḥ
patho rakṣa dhiyā kṛtān || anulbanam vayata joguvām apo ||
manur bhava janayā daivyaṃ janam || tamnavas tantur upa se-
dur agne tvam⁶⁸ pathā rajasi devayānah⁶⁹ | trayā 'gne prṣṭham⁷⁰

sūrpādāñādi-pāthikṛtiḥ kār्या || samīṣṭa-yajusa ūrdhvaṃ cet tadaiva gavā-
'tikramā-'dy-upasthāñāntam kṛtvā karma samāpya tesv evā 'gnoiṣ anvādbā-
nā-'di-pāthikṛti kār्या || agniḥ vyavāye tu pāthikṛty eva || aṣṭākapālāḥ
vetthā hi vedbo . . . sukrato (Āsv. 3. 10. 12) || ā devāñām api kalpayati 'ti
(ibid.) anadṛvān dakṣiṇā || tato viṣṇu-smaraṇam || karma-madhyād anyatra
puruṣādina vyavāye manasvatyā caturgrhita-bomaḥ || baudhāyana-mateḥ ||
karma-madhye dvipadāñām catuspadāñām mārjārā-'dinām agnimadhye
gamane rtvig-agnimadhye gamane vā 'dhvaryur nimittā-'nāntaram aṣṭi-
kājyā-siddhau ājyam samakṛtya sruk-sruvaṃ sammrjya tat-siddhau tenaivā
'jyabhāgādy-śāntataram yathāśāmbhavam jubhām sakṣd grhītvā 'havanīye
juhōti || yan ma ātmāno (Āp. 9. 12. 11) 'ni svāhā || agnaya i° || punar agniś
cakṣur adāt (ibid.) 'keyoh svāhā || agnīm i° || bhūh svāhā || agnaya i° || bhuva
svāhā || yām ava i° || suvaḥ svāhā || sūryāye 'dam || bhūr bhuvaḥ suvaḥ sva-
hā || prajāpataya i° || om svāhā || brahmaṇe i° || imaṃ me varuṇa (RV. 1.
25. 19; Āsv. 2. 17. 15) tat[ti]vā yāmi (Āsv. 7. 4. 3) tvan no agne (RV. 4.
1. 4) iti tirah || tamtum tanvan . . . janam (RV. 10. 53. 6) svāhā || agnaye
tantumata i° || udbudhyasvā 'gne . . . tamtum etaṃ (V. S. 18. 61) svāhā ||
agnaye tamtumata iṣṭiḥ trayastrimśat tamtavo dadhāmi (Āsv. 3. 14. 10)
svāhā gharma devām apyetu svāhā || agnaye tantumata iṣṭiḥ || anv agnir
uṣasām . . . ātatāna (T. S. 4. 1. 2. 3) svāhā || agna[ye] jātavedasa idam namaḥ ||
mano jyo° || bhūr agnaye ca prthivyai ca mahate ca svāhā || agnaye prthi-
vyai mahate i° || bhuvo vāyave cā 'ntarikṣāya ca mahate ca svāhā || vāyave
'ntarikṣāya mahate iṣṭiḥ || suvar ādityāya ca dive ca mahate svāhā || ādi-
tyāya dive mahata i° || bhūr bhuvaḥ suvaḥ caṃdramase ca nakṣatrebhyas
ca digbhyas ca svāhā || caṃdramase nakṣatrebhyo digbhyo mahate i° || sapta
te agne samidhaḥ gṛtēna (V. S. 17. 79) svāhā || agnaye vata i° || prajā-
pate 'rayiṇām svāhā || prajāpataya i° || tato viṣṇusmaraṇam || antarāgama-
nādikāni cin nimittāny apanyupasy āha bhagavān baudhāyanah || mīmā-
huti ca hotave vyābṛtyaḥ praṇavādhikāḥ || varuṇyas tamtumatyaś cā
'nvagniś ca manasvati || mahāvyaḥrtayaḥ sapta prajāpatyaṃ tathaiva ca ||
prasamdhānāya yajñasyai 'te mantrāḥ prakīrtitāḥ || sapte 'ti sapta te agne
iti mantrōktiḥ || ayaṃ mīmādi-gaṇah ||

⁶⁴ Neben dem Wasserstrahl ist Aache möglich: s. unten Anm. 143 und
vgl. Āsv. Prāy. 2: gārhapatyād āhavanīya-paryantam bhasma-lekhām
udaka-dhārām ca samtanuyāt | ⁶⁵ AB niṣiñcamn D niṣiñcint ⁶⁶ Der
Śloka hat zweifellos als Interpolation einen Mantra verdrängt; cf. Āp.
9. 8. 5; Āsv. 3. 10. 15. ⁶⁷ RV. 10. 53. 6; cf. K. Ś. 25. 4. 19. ⁶⁸ M. S.
2. 13. 22; Āp. 9. 8. 6. ⁶⁹ A ebenso, jedoch corrumpt und . . . 'jati
devayānah; dieser Passus fehlt bei BC. ⁷⁰ D prṣṭhe

vayam āruhemādā devaiḥ sadhamādāmadema || svāhe 'ti
sarvatrai 'tat prāyaścittam antarāgamane smṛtam⁶⁶ ||

yajñasya saṃtatir asi yajñasya tvā saṃtatyā saṃtanomi |
vasūnām rudrānām ādityānām marutām ṛṣīnām bhṛgūnām
amgirasām atharvanām brahmaṇaḥ saṃtatir asi brahmaṇas
tvā saṃtatyā saṃtanomi⁷¹ | yan me chidraṃ manaso yac ca vā-
caḥ sarasvati manyumantaṃ jagāma viśvais tad devaiḥ saha
saṃvidānaḥ saṃdadbhātu bṛhaspatiḥ || 3 || mā na āpo medhām
mā brahma pramathistaṇa | śuśyadā yūyam syandadhvam upa-
hūto 'haṃ sumedhā varcasvi | mā no medhām mā no dīkṣām
mā no himeṣtaṃ yat tapaḥ śivā naḥ saṃsvanta āyuse śivā bha-
vantu mātaraḥ⁷² | namas te pathyā revati⁷³ svasti mā parā-
yanaḥ⁷⁴ | svasti mā punarāyanaḥ⁷⁵ | mā na āpo medhām⁷⁶ |
punar maitv indriyam⁷⁷ iti ca || 4 ||⁷⁸ atha yasyā 'havanīyo⁷⁸ 'gnir⁷⁸
jāgryād gārhapatyā upaśāmyet kā tatra prāyaścittir⁷⁹ | yat

⁷¹ Nach Bl. Conc. nicht zu belegen. ⁷² Soweit A.V. 19. 40. 1 ff. Das Folgende ist corrupt. ⁷³ Vielleicht ist an RV. 5. 51. 14 b gedacht.

⁷⁴ B parāyanaḥ ⁷⁵ A svastimāpunarāyanaḥ; gemeint ist vielleicht svasti mā saṃpāraya s. Conc. — B svasti mā punarāyanaḥ. Die Mes. lassen mā weg.

⁷⁶ A.V. 19. 40. 2; D wiederholt: mā no medhām (B vedhām) ⁷⁷ A.V. 7. 67. 1.

⁷⁸ cf. in dem parallelen Passus des Ait. Brāhm. 7. 4: 'niye hā 'gnir ⁷⁹ K. Ś.

25. 3. 5; Agn. Prāy. 11 a: āhavanīye ced dhriyamāṇe gārhapatyō 'nugacchet svebhya eva (pra[?]va) kṣāmebhya mamthehur anugamaye tv itaraṃ kṣāmā-
bhāve bhasmanā 'raṇi saṃsprāya mamthayet | vidyamāna āhavanīye gārha-
patyō yady anugacchet tadā (!) anugataṃ gārhapatyam utpādayisyāmi 'ti
saṃkalpya bhasmanā 'raṇi lepayitvā tato mamthayet | ito jajñe pratha-
mam prajānann (VS. 13. 34) iti pratiprayatnaṃ mamtrāvṛttiḥ |; vgl.
Āśv. Prāy. 5b: āhavanīye dhriyamāṇe gārhapatyō 'nugacchet tadā tadiyo-
'lmukebhya mamthayeyuh | āhavanīyam anugamayet || ulmu[kā]-bhāve
bhasmanā 'raṇi saṃsprāya (!) ito jajñe prathamam prajānann (Āśv. S.
3. 12. 22) iti mamthayeyuh | nā 'nyatra mamtrah | tato gārhapatyād āha-
vanīyam praṇīya agne samrād iṣe dadha (Āśv. Ś. 3. 12. 23) ity upati-
ṣṭheta || tataḥ prākṛtaṃ karma samāpya tapasvatīṣṭiṃ kuryāt | athavā 'ha-
vanīyād eva (!) āhavanīyam praṇīya dakṣiṇāgneś ca "haraṇaṃ kṛtvā prākṛ-
taṃ tapasvatī[ṣṭi]ḥ | athavā sababbhasmanam āhavanīyam dakṣiṇato viḥa-
raṇaṃ gatvā gārhapatyā-'yatane nidhāya tataḥ prāpcaṃ āhavanīyam uddha-
ret || homaṃ samāpya tapasvatīṣṭiḥ | tasyām pradhāna-devatā agne tapas-
vān janadvān yāvakavān | āyāhi tapasā jagnev agne dadat (Āśv. 3.
12. 27) || cf. Āśv. Prāy. 10 a: āhavanīye dhriyamāṇe anvāhita-gārhapatyā-
nāśe dakṣiṇena viharāṃ sarvaṃ āhavanīyam gārhapatyāyatane (!) āniya āha-
vanīyam praṇīya pūrvavat prāyaścittam hutvā gārhapatyasya paścād upa-
viśya mamagne varca (RV. 10. 128. 1) ity ādinā trīṇi kṣāṭhāny ādhāya vyābr-
tyupasthānaṃ kṛtvā 'havanīye 'nvādhāno-'pasthāne kuryāt | cf. Agn.
Prāy. 12 a: yadi gārhapatyō 'nugacched anvāhitaṃ gārhapatyam anugataṃ
utpādayisyāmi 'ti saṃkalpya gārhapatyā-'nugata-bhasmanā pradhānā-'raṇi

prāñcam udvartayati tenā "yatana[c] cyavate"⁷⁹ yat pratya-
ñcam asuravad yajñam tanoti | yad anugamayati "śvarā vai
'nam tat prāṇa"⁸⁰ hāsyur"⁸⁰ iti"⁸¹ vā"⁸¹ | 'tha nu katham"⁸² iti |
sabhasmakam āhavanīyam"⁸³ dakṣiṇena"⁸⁴ dakṣiṇāgnim parihrtya
gārhapatyasyā "yatane pratiṣṭhāpya tata āhavanīyam"⁸⁴ pra-
ṇayed"⁸⁵ | bhadrād abhi śreyah prehi"⁸⁶ 'ty etayarcā gārha-
patya"⁸⁷ ājyam"⁸⁷ vilāyo 'tpūya caturgrhitam grhitvā "havanīya-
gārhapatyāv antareṇa vyavetya juhuyād | ayam no agnir
adhyakṣa iti dvābhyām"⁸⁸ etena u vā asya saṁtvaramāṇasyā
"havanīya-gārhapatyau janitā vayam mā loko 'nusamtanutām
ity | etena ha vā asya saṁtvaramāṇasyā "havanīyagārhapata-
tyau"⁸⁹ pāpmānam apabataḥ | so 'pahatapāpmā jyotir bhūtvā
devān"⁹⁰ apy eti"⁹¹ 'ti | athā "havanīya ājyāhutim juhu-
yād asapatnam purastād"⁹² ity etayarcā | 'tha yasyā 'gni-
hotram śrāpyamānam viṣyandet"⁹³ tad adbhīr upaninayet"⁹⁴ |
tad anumantrayate | prthivīm turīyam"⁹⁵ ity etābhiḥ | prthivīm
turīyam"⁹⁶ manuṣyaṁ"⁹⁶ yajño 'gāt | tato mā draviṇam āṣṭa"⁹⁷ |
amtarikṣe turīyam"⁹⁵ | divi turīyam"⁹⁵ | (apsu"⁹⁸ turīyam |
apsv"⁹⁹ ity"⁹⁹ āha"⁹⁹ bhūtāni tāni | devān yajño 'gāt"¹⁰⁰ | tato
mā draviṇam āṣṭa"¹⁰¹) trātāram iadram | yayor ojase | 'ti"¹⁰²
cai "tā viṣṇu-varuṇa-devatyā rco japati"¹⁰³ | yad vai yajñasya
vriṣṭam tad vaiṣṇavam | yad guṣpitaṁ"¹⁰⁴ tad vāruṇam"¹⁰⁴ |
yajñasya vā"¹⁰⁶ rddhir"¹⁰⁶ | bhūviṣṭhām rddhim āpnoti yatrai 'tā
viṣṇu-varuṇa-devatyā rco japaty"¹⁰⁷ | athā 'dbhutesv etā eva

samspṛśya mathitvā "yatane nidhā[ya] bhūr iti upasthānādi vrato-pāsa-
niya-yajur-japāntam samānam |

⁷⁹ A cyavante ⁸⁰ vielleicht prāṇa jahyur gemeint; Opt. des s.Aorist.

⁸¹ D iti dve ⁸² B vā 'tha m ⁸³ D 'ya ⁸⁴ B läßt diese und die

inzwischenliegenden Worte aus. ⁸⁵ cf. Gop. Brāhm. 1. 3. 13. ⁸⁶ AV.

7. 8. 1. ⁸⁷ ABCD lesen: gārhapatyā-jyam ⁸⁸ Kau. S. 89. 13. Hier lesen

ABCD: AD etena ha vā asya saṁtvaramāṇasyā "havanīyagārhapatyau

B ebenso, nur saṁtvaramāṇasyā C etena vahavā — — — caramāṇasyā "

⁸⁹ Hier schieben BC von neuem ein: B janitā (C: janisā) vayam mā loko

nusamtanutām ity etena ha vā asya saṁtvaramāṇasyā "havanīyagārhapatyau

(C: tyo) ⁹⁰ BCD devānām ⁹¹ ACD etv B emtv ⁹² AV. 19. 16. 1.

⁹³ cf. Ait. Brāhm. 7. 5. 2: yasyā 'gnihotram adhiṣṭam skandati vā viṣya-

ndate vā ...; cf. unten Anm. zu 4. 3. ⁹⁴ vgl. oben Anm. 55.

⁹⁵ cf. Conc. *vim trti* ⁹⁶ BD devān ⁹⁷ ACD āriṣṭam

B āriṣṭam ⁹⁸ Daß hier eine Interpolation beginnt, ist logisch

selbstverständlich, textkritisch aber interessant; dieselbe fehlt bei D.

⁹⁹ A sāvinyāha B sāvityāha ¹⁰⁰ AC amgāt B gāt ¹⁰¹ ABC āriṣṭam

¹⁰² AV. 7. 25. 1. ¹⁰³ BCD statt dessen: yatrai 'tā viṣṇu(r)varuṇa-

devatyā rco japanti ¹⁰⁴ A duṣitam C uṣitam ¹⁰⁵ C varuṇam

¹⁰⁶ B vatyā rddhi ¹⁰⁷ BD japamty

tisro japet | tisro japet || 5 || iti¹⁰⁸ yajñaprāyaścittasūtre
prathamo 'dhyāyah samāptak¹⁰⁸ |

atha yasya puroḍaṣe 'medhyam āpadyeta kā tatra prāya-
ścittir | ājyenā 'bhigbāryā 'psv antar¹⁰⁹ iti sakṛd evā 'psu
hutvā 'thā "havanīya ājyā-"hutim juhuyād asapatnam pura-
stād¹¹⁰ ity etābhyām rgbhyām | atha yasya puroḍaṣaḥ kṣāmo
bhavati kā tatra prāyaścittiḥ | so 'gnaye kṣāmapate 'ṣṭakapā-
lām puroḍaṣam nirvapen¹¹¹ | nityāḥ purastāddhomāḥ | samsthi-
tahomeṣu prtanājitam sahamānam¹¹² iti madhyata opya tathā
samsrāvabhāgaiḥ samsthāpayed | athā "havanīye tābhyām
rgbhyām | atha yasyā 'gnihotram trītye nityahoma-kāle¹¹³ vi-
chidyeta kā tatra prāyaścittiḥ | so 'gnaye tantumate 'ṣṭaka-
pālām puroḍaṣam nirvapen¹¹⁴ | nityāḥ purastāddhomāḥ | sam-
sthitahomeṣu tvam agne saprathā asi juṣṭo hotā vareṇyah |
tvayā yajñam vitanvata¹¹⁵ iti madhyata opya samsrāvabhāgaiḥ
samsthāpayed | asapatnam purastād¹¹⁶ ity etābhyām rg-
bhyām | atha yasya¹¹⁶ sāmñāyām¹¹⁷ vyāpadyeta kā tatra prā-
yaścittiḥ | prātardoham¹¹⁸ dvaidham kṛtvā tena yajetā¹¹⁹ |
'tha āhavanīya ājyā-"hutim juhuyāt trātāram indram¹²⁰ ity
etayarcā | prātardoham ced apahareyuh sāyamdoham dvai-
dham kṛtvā tena yajetā | 'thā "havanīya ājyā-"hutim juhuyāt
trātāram indram¹²⁰ ity etayarcā | 'tha cet sarvam eva sā-
nnāyām¹²¹ vyāpadyeta kā tatra prāyaścittir | aindram puro-
ḍaṣam mähendram vā sānnāyasyā¹²² "yatane pratiṣṭhāpya
tena yajetā | 'thā "havanīya¹²³ ājyā-"hutim juhuyāt trātāram
indram¹²⁰ ity etayarcā | 'tha yasya havimṣi vyāpadyeran kā
tatra prāyaścittir | ājyasyai 'tāni nirupya¹²⁴ tena yajetā | 'thā
"havanīya ājyā-"hutim juhuyāt trātāram indram¹²⁰ ity etaya

¹⁰⁸ D ity atharvavede vaitānasūtre prāyaścitta-prāsange navamo 'dhyā-
yah || ¹⁰⁹ AV. 1. 4. 4. ¹¹⁰ AV. 19. 16. 1. ¹¹¹ cf. Brāhm. Prāy. 67a:
yad agnaye kṣāmapate 'ṣṭakapālām nirvapet yai 'vā 'ya kṣāmapriyā
tanus tā(m) evā 'ya bhāgadheyena śamayati; s. auch K. Ś. 26. 8. 18 ff.
¹¹² AV. 7. 63. 1. ¹¹³ A homakale ¹¹⁴ Brāhm. Prāy. 69a: yasyā
'jasram vichidyeta 'mtaritan homān(?) hutvā 'gnaye tantumate 'ṣṭakapālām
nirvapet ¹¹⁵ RV. 5. 13. 4. ¹¹⁶ cf. Ait. Brāhm. 7. 4. 1. ¹¹⁷ B
sāmñāyām CD sānnāyām ¹¹⁸ Nach Analogie des Folgenden müßten
wir vor prātara ergänzen: sāyamdoham ced apahareyuh; vgl. unten 4. 1;
s. auch Ait. Brāhm. 7. 4. ¹¹⁹ Brāhm. Prāy. 21 b: [sānnāyām] keśakīṭādinā
yadi vikriyeta tatra kim prāyaścittam iti || prātardoham dvaidham dohayitvā
(m)ātameya pracareta; cf. unten 4. 1. ¹²⁰ AV. 7. 86. 1. ¹²¹ B sānnā-
yām CD sānnāyām ¹²² B sānnāyāmsyā C sānnāyāmsyā D sān-
jyāmsyā ¹²³ B "havanīyāyā ¹²⁴ ACD nirupya B tirupya

rcā | 'tha cet sarvāny eva haviṃṣi vyāpadyeran kā tatra
 prāyaścittir | ājyasyai 'tāni nirupyai 'tayā 'jyahaviṣe-ṣṭyā
 yajerann | ity api hi kīrtita[m] | madhyā[s] tv eva¹²⁵ bhavanti |
 tair yajetā | 'thā 'havanīya ājyāhutim juhuyāt trātāram in-
 dram¹²⁰ ity etayarcā || 1 || athā 'to¹²⁶ drṣṭā- 'bhyuddrṣṭāni 'ty¹²⁷
 ācakṣate | 'dya sāyam amāvāsya¹²⁸ bhaviṣyati 'ti | na pratihara-
 nāya ca¹²⁹ sa syād | atha sa yo 'nyo brūyād adarśam cā
 'dya purastād iti tam tu kim iti brūyād | atha vā¹³⁰ | sa syād
 evā 'dhas | tām eva prāyaścittim kṛtvā yajete 'ti dvaipāyanaḥ |
 kṛtasya¹³¹ vai prāyaścittir bhavati 'ti lāngaliḥ | samāpyai 'va¹³²
 tena haviṣā yad-daivatam tad¹³³ dhaviḥ¹³³ syād¹³³ | athā
 'nyad dhavir nirvaped agnaye dātre puroḍāsam indrāya pra-
 dātre puroḍāsam viṣnave śipiviṣṭāya puroḍāsam | athai 'tān¹³⁴
 yathāniruptāms¹³⁴ tredhā kuryād yathā brāhmaṇo-ktam¹³⁵ |
 nityāḥ purastaddhomāḥ | samsthitahomeṣv¹³⁶ agnim vayam trā-
 tāram havāmahe¹³⁷ ya imam trāyatām asmād yakṣmād asmād¹³⁸

¹²⁵ A aiva ¹²⁶ cf. Kauṣ. Brāhm. 4. 2. Aśv. Prāy. 14 b: haviṣāṃ skannam
 abhimṛśet | devāmjane 'ty || (gemeint ist etwa Aśv. 3. 13. 15; Āp. 9. 18. 5) ava-
 śiṣṭena pracaret | śeṣā- 'bhāve punar mantravan nirvā[pā]di kuryāt || ājya-
 bhāgā- 'namtarasṃ sarvapṛāyaścittam viṣṇusmaranaṃ ca kuryāt || pakāṣ
 pūrvaṃ haviṣāṃ keśā- 'dy-upahatau (cf. unter 2. 6) prakṣālanena prokṣa-
 ṇena vā śuddhiḥ || ... yadā havir apakṣam bhavati ... vidagdhe [haviṣi]
 ... sarvadāhe tasmin prayoge śūrpādānādi havir utpādyā sarva-pṛāya-
 ścittam kṛtvā viṣṇuṃ smṛtvā tena yajeta || yad vā 'dhvaryur vidagdhāṃ
 jale prāsyā 'jyabhāgā- 'namtarasṃ sruveṇa juhuyād āhavanīya || yan ma
 (bhr)ātmano (Āp. 9. 12. 11) punar agniś cakṣu* (ibid.) iti dvābhyām || tataḥ
 sarvapṛāyaścittam viṣṇusmaranaṃ ca kṛtvā 'jyena pracaret || dravye 'dhvar-
 yur ājya-bhāgā- 'namtarasṃ sruveṇa juhuyāt || vāyave svāhā (cf. Āp. 9. 10. 5)
 vāyava idam || tatas tena yajeta || cf. Aśv. Prāy. 17 b: pradhāna-haviṣāṃ
 vyāpattāv api punar-yāgā- 'śaktau ājyabhāgā- 'namtarasṃ adhvaryur juhvām
 sakṛd grhītvā juhōti || yan ma ātmanaḥ (Āp. 9. 12. 11) punar agniḥ
 (ibid.) || mano jyotiḥ (Āp. 9. 8. 1) || tato viṣṇuṃ smṛtvā dhruvājyāt pra-
 caret || yad āha bhagavān baudhāyanaḥ || ājyena vā pracaret || sai 'va tatra
 pṛāyaścittir api khalu kṣipra-saṃskāratam (I.: 're tad?) ājyam ku[r-]vata
 iti miṃdāhuti hutvā manasvatīm juhōti || sai 'va tataḥ pṛāyaścittir iti
 vijñāyata iti || tad etad yadākadāpi || baudhāyanenā 'vāhanādi-pūrvakālādy-
 anukter iti || ¹²⁷ A drṣṭābhyuṣṭānity* B drṣṭābhyuṣṭānity* C drṣṭābhyu-
 drṣṭānity*; cf. K. Ś. 25. 4. 37 ff. ¹²⁸ A āvāsya ¹²⁹ D vā ¹³⁰ vā
 fehlt bei B; D kā ¹³¹ C kṣatasva D kṛtasyai ¹³² A samāthaiva
 B samāpyeva ¹³³ D yad dhaviṣyād ¹³⁴ BC athāniruptāms
 D athāniruptās ¹³⁵ Deutet auf Gop. Brāhm. 2. I. 9. ¹³⁶ A sa-
 samsthitahomeṣv BCD samsthitahomeṣu ¹³⁷ A hūvāmahe ¹³⁸ B
 asmādāma punaḥ D 'smādāmayutaḥ s. Paipp. 2. 50. 1.

āmayata[h]¹³⁸ || trātāram indram¹³⁹ | uru viṣṇo vikramasve 'ti¹⁴⁰
madhyata opya¹⁴¹ | samśrāvabhāgaḥ samsthāpayet | pāthikṛti¹⁴²
'ty ācaksate¹⁴³ paurṇamāsy-amāvāsyē 'ti cā 'tipanne¹⁴⁴ || 2

¹³⁸ AV. 7. 86. 1.¹³⁹ AV. 7. 26. 3.¹⁴⁰ A ūtha? BC ūpya?

¹⁴¹ D yathapākṛti; cf. Aśv. Prāy. 8 b: athā 'māvasyā-bhramena catur-
daśyām sānnāyē parigrhīte candrodāye na jāte 'kāle prakṛtistū-devatā-
sthāne agnir dātā imdraḥ pradātā viṣṇuḥ śipivīṣṭa itī devatā yastavyāḥ ||
tatra nirvāpāt pūrvam akāle pravṛttam itī jñāne uktadevatābhyo vṛbīn
nirupya samśrāva(ha)na(?)-māyanāmtam kṛtvā taṇḍulāms tredhā vibhajya
(cf. u. 5. 3, anūn sthūlān sthūlātārān kṛtvā sthūlānām agnaye dātre juṣṭam
adhivāpāmī tati (hati? dati?) adhvāpādy aṣṭasu kapāleṣu adhiśrayati sthū-
lātārān taṇḍulān indrāya dātre itī budhyā caru-dharmaṇa sīyamdohe
adhiśrayati anūn taṇḍulān caru-dharmaṇa viṣṇave śipivīṣṭāya prātardohe
'dhiśrayati | ēśam a[mā]vāsyā-tantram || tāsām yājyānuvākyāḥ || agne dā
..... sūnumataḥ (RV. 3. 24. 5) sa yamā magham (RV. 3. 13. 3) ity agner
dātuh dīrghas te astu sunvate (RV. 8. 17. 10) bhadrā te hastā ...
u (RV. 4. 21. 9); itī indraśya pradātuh | vaṣat te viṣṇuv (Ś. Ś. 1. 8. 8 vgl.
RV. 7. 99. 7); pra tat te adya (RV. 7. 100. 5); itī viṣṇoḥ śipivīṣṭasya nir-
vāpād ūrdhvam akāla-jñāne tām eva taṇḍulāms tredhā vibhajya pūrvavad
iṣṭim kuryāt | nā 'tra punaryāgaḥ | puroḍāśa-śrapanānamtaram prātardohe
dugdhe jāte puroḍāśam ājye vinikṣipet || dugdham api yathā na naśyati
agni-samsargeṇa tathā rakṣāniyam || vratacārī sāyam-dohaṁ dugdhvā śvo
bhūte darśayāgaḥ kāryaḥ || yāge kṛte akālajñāne prāyaścittam punaryāgaś
ce 'ty eke, aomayāgino 'pi(!) akālajñāne sarva-prāyaścittam punaryāgaś
cety eke

¹⁴² Agn. Prāy. 3 a: | yady amāvāsyām paurṇamāsim vā
'tīyād yadi vā 'nyasyā 'gnīṣu yajeta yadi vā 'syā 'nyo 'gnīṣu yajeta (cf. unten
5. 5) yadi vā 'syā 'nyo gñir agnir vyaveyād (d. h. wenn ein weltliches
Feuer die sakralen stört; a. unten 2. 7; 5. 4) yadi vā 'syā 'gnīhotre upa-
sanne haviṣi vā nirupte cakrīvāc chvā puruṣo vā vihāram antariyād (cf. oben
1. 3) yadi vā 'dhve(!) pramiyete 'ṣṭih (vgl. unten 2. 8). — Comm.: yady amā-
vāsyām paurṇamāsim vā svakāle 'kṛtvā 'tīyāt(!) yady agnihotradrave
kuseṣu 'pasādite yadi darśapūrnāmāsādiṣu haviṣi nirupte cakrīvāc ratha-
śakatādih śvā agnih puruṣo vā manuṣyajātīḥ sarvā (Text: sarve, agnīnām
madhyenā 'ukrāmet | yadi vā yajamāno 'dhvani grāmāntare mriyetai 'teṣv
anyatara-nimittēṣu nimittā-nāmtaram | agnih pāthikṛd vetthā hi vedho
adivana ā devānām api pāṁtham aganme 'ti (RV. 6. 16. 3, 10 2.3); anadvām
dakṣiṇā | vyavaye tv anagninā prāg iṣṭe gamīntareṇā (l. gamāntareṇā)
'ukrāmayed bhasmanā śunah padam pratipad idam viṣṇur vicakrama itī
(RV. 1. 22 17 vgl. unten 5. 2) gārhapatyā-havaniyayor āmtaram bhasmanā itī
[s oben Ann 64] 'daka-rājyā ca samtanuyat tamtu[m] tanvan rajaso bhanum
anivhi 'ty anugamayitvā cā 'havaniyam punah prāṇiyo 'patīṣṭheta | tatra
prayogaḥ | nimittā-nāmtaram gavā-di-kramaṇam kāryam | tataḥ tamtu[m]
tanvan janam | (cf. oben 1.3) itī māntreṇa gārhapatyād ahavaniya paryam-
tam bhasmarajy-udakarajubhyām samtānam kṛtvā 'havaniyam anugamayet |
Mit diesem Passus stimmen Aśv. Prāy. 2 a ff. fast wörtlich zusammen,
doch lesen sie: manuṣya-jātir vā vihāram atikramet ... yena pathā vya-
vāyo jātas tena pathā gaur netavyā | śva-vyavāye tu bhasmanā śunah pa-

athā 'to¹⁴⁵ 'bhyu[d]dr̥ṣtāni 'ty ācakṣate | 'dya sāyam amāvasyā
bhavisyat¹⁴⁶ | 'ti¹⁴⁶ na pratiḥaraṇāya¹⁴⁷ ca¹⁴⁸ sa syād | atha sa
yo 'nyo hrūyād adarṣam cā 'dya paścād iti tam tu kim iti
hrūyād | atha vā sa syād evā 'dhas | tām eva prāyaścittim
kṛtvā yajete 'ti dvaipāyanah | kṛtasya vāi prāyaścittir bhavati
'tu lāṅgalir | yena pathā vaivasvato¹⁴⁹ yamo rājā no yayau
agnir naṣ tena nayatu¹⁵⁰ prajā[na]n vaiśvānarah pathikrd vi-
śvagr̥ṣṭih | samāpyai 'va tena haviṣā yad daivatam tad dha-
viḥ¹⁵¹ syād¹⁵¹ | athā 'nyad dhavir nirvaped | agnaye pathi-
kṛte¹⁵² puroḍāṣam indrāya vṛtraghne puroḍāṣam vaiśvāna-
raṁ¹⁵³ dvādaśakapālam puroḍāṣam | nityāḥ purastāddhomāḥ
samsthitaḥomeṣu¹⁵⁴ tvam agne saprathā asi¹⁵⁵ | yena pathā
vaivasvataḥ¹⁵⁶ | śāsa itthā mahān asi¹⁵⁷ | vaiśvānaro na ūtaya¹⁵⁸
iti madhyata opya samśrāvabhāgaḥ samsthāpayen | mahāpā-
thikṛti 'ty ācakṣata | ubhayor api¹⁵⁹ pattayos¹⁶⁰ | tad āhur na
te vidur ye tathā kurvamty | atha nu katham iti | gārhapā-
tyājyaṁ vilāyo¹⁶¹ | 'tpūya caturgr̥hitam gr̥hitvā "havanīya-gārha-
patyāv antareṇā 'tivrāja juhuyād | asau ya udayāt puro
vasāno nilalohito 'tha dr̥ṣtam adr̥ṣtam no duṣkṛtam tat¹⁶²
svāhe 'ty | evam evā 'bhyu[d]dr̥ṣte | asau ya udayāt paścād
vasāno nilalohito [tya]¹⁶³ 'tha dr̥ṣtam adr̥ṣtam no duṣkṛtam
karat¹⁶⁴ svāhe'ti | sa ya¹⁶⁵ evam etena¹⁶⁶ tejasā "jyena¹⁶⁷
yaśasā prīṇāti so 'syai 'śa¹⁶⁸ dr̥ṣtaḥ prāṇān yaśasā¹⁶⁹

dam idam viṣṇur vicakrama ity r̥cā pūrayet || pratipadam mamtrāvṛttir ity
adhikam || tato gārhapatyād āhavanīyaparyantam bhasma-leknām udaka-
dhārām ca samtanuyāt tantum tanvan ... anvīhi jyotiṣmata iti mamtrenā ||
pratyekam mamtrāvṛttih || tata āhavanīyam anugamayitvā 'gnihotra-madhye
(agnihotravad-īṣṭi-madhya) iṣṭivat punaḥ prāṇīya yad agne pūrvam ...
vitānvata. (Āśv 3. 10. 16) iti mantradvayeno 'pauṣṭheta || tato 'gnihotram
samāpya teṣv evā 'gniṣu pāthikṛti kāryā ||¹⁴⁴ A cātipattre B nvātipamte
C cātipamte (kann heißen: atipāte oder atipattau; korrupt); cf. in 2. 3.
¹⁴⁵ B tsayāto ¹⁴⁶ D tay; cf. Kauṣ. Brāhm. 4. 3. ¹⁴⁷ C 'haraṇādya
¹⁴⁸ B tva? nva? ¹⁴⁹ Bei C ist dieser pāda verderbt. ¹⁵⁰ A. nayata
C nayat ¹⁵¹ BCD haviṣyad ¹⁵² K. Ś. 25. 4. 22-26 bestimmt die Fā., e.
„denen dem Agni pathikṛt geopfert werden soll. ¹⁵³ B vaiśvānarim
C 'narām ¹⁵⁴ Hier wiederholt B einen Passus des Textes, nämlich 2. 3.
agnim vayas trātaram havamahe . . . bis samsthāpayen [mahapathikṛtity]
¹⁵⁵ RV. 5. 13. 4. ¹⁵⁶ Unermittelbar. ¹⁵⁷ AV. 1. 20. 4. ¹⁵⁸ AV.
6. 35. 1. ¹⁵⁹ BC iti statt api; l.: ati¹⁶⁰ cf. oben 2. 2 letztes Wort.
l. 'pānnayos. ¹⁶¹ ACD vilīyo ¹⁶² ACD tat B ta statt karat; Sinn und
Metrum wären herstellbar, wenn man lesen würde: duṣkṛtam adr̥ṣtam
karat ¹⁶³ BC lassen tyā aus. ¹⁶⁴ C tat statt karat ¹⁶⁵ ya fehlt
bei BC ¹⁶⁶ B fügt tena ein. ¹⁶⁷ B tejasābdhrena ¹⁶⁸ B jaṣt 'śa
aus, D liest statt sosyaśa: saumyeśa ¹⁶⁹ B yaḥ csa

prināti || 3 || atha yo 'hutvā¹⁷⁰ navam prāśniyād agnau vā "gama-
 yet ka tatra prāyaścittih | so 'gnaye vratapataye¹⁷¹ 'stākāpālam
 puroḍāśam nirvāpen | nityāḥ purastāddhomāḥ | samsthitahomeṣv
 agne prāśnāhi prathamas tvam hi vettha yathā haviḥ¹⁷² | vanvan
 havir yathā devebhyo yajamānam ca varddhaya 'gnis ca deva
 savitas tvam agne vratapā asi¹⁷³ | idāvatsarāye 'ti¹⁷⁴ madhyata
 opya samśrāvabhāgaiḥ samsthāpayed | yady anugataṁ agnim
 śankamānā mamtheyur mathite 'gnim adhigacheyur bhadrād
 adhi śreyāḥ prehi¹⁷⁵ 'ti vyāhrtibhiś ca mathitaṁ samāropyā
 'the 'tarasmin punas tvā prāṇa¹⁷⁶ iti pañcabhir ājyā-'hutir
 hutvā yatho 'ktaṁ prākṛtā vṛttir¹⁷⁷ | atha yasyā 'gnihotri
 gharmaḍughā duhyamānā vāśyet¹⁷⁸ kā tatra prāyaścittir aśanā-
 pipāse evai 'śā yajamānasya samprakhyāya vāśyati 'ti¹⁷⁹
 tāṁ¹⁸⁰ tṛṇam¹⁸¹ apy¹⁸² ādayet¹⁸² sūyavasād bhagavati¹⁸³ 'ty
 etaya reā | 'thā "havanīya ājyā-'hutir¹⁸⁴ juhuyād dhātā dadhātu
 naḥ pūrṇā darva¹⁸⁵ iti dvābhyām rgbhyām | atha yasyā 'gni-
 hotri¹⁸⁶ gharmaḍughā (vā¹⁸⁷) duhyamāno 'paviśet¹⁸⁸ kā tatra
 prāyaścittir¹⁸⁹ | bhayaṁ vā eśā yajamānasya prakhyāyo 'pa-

¹⁷⁰ so rekonstruiert nach Ap. 9. 12. 10: yadi homāyo 'pasamiddheṣv ahu-
 teṣv agniṣu yajamāno 'śniyāt ... ¹⁷¹ K. Ś. 25. 4. 27 ff. bestimmt die
 Opfer für Agni vratapati.

¹⁷² Vgl. sa hi veda yathā haviḥ T. B. 2. 4. 8. 7. ¹⁷³ AV. 19. 59. 1. ¹⁷⁴ AV. 6. 55. 3. B idāvatsaroyeti O im-
 drāvaruṇāyeti ¹⁷⁵ AV. 7. 8. 1. ¹⁷⁶ Es könnte etwa an T. S. 1. 8. 14. 4.
 gedacht sein. ¹⁷⁷ O vṛttin D prāvṛtā vṛtir ¹⁷⁸ ABCD vāśyet; cf.
 hierzu Ap. 9. 5. 1; Aśv. 3. 11. 4; Aśv. Prāy. 3 b; Ait. Brāhm. 7. 3. Auch
 bei der Schlachtung darf das Opfertier nicht brüllen: K. Ś. 25. 9. 12.
 Im folg. ist pipāse bei A u. C corr. ¹⁷⁹ cf. Ait. Brāhm. 5. 2. 7. 6.

¹⁸⁰ A tāṁ ¹⁸¹ BC tṛṇam ¹⁸² A athā dadhyet D athā 'dayet Aśv.
 Prāy. 3 b: tṛṇam bhakṣyaṁ prakalpayet ¹⁸³ AV. 7. 73. 11; K. Ś. 25. 1. 19.

¹⁸⁴ A 'hutir B 'butir; der im Anschluß hieran so überaus häufig er-
 wāhnte Fall, daß die Opferkuh blutige Milch (Blut statt Milch, gibt, fehlt
 unserem Texte. ¹⁸⁵ vgl. AV 7. 17. 2; 3. 10. 7; s. auch Paipp. 1. 106. 6.

¹⁸⁶ Brahm. Prāy. 35 b kündigen an: athe 'dānīm agnihotrāprāyaścittāny
 abh. dhiyaṁte tad-artham idam ucyaṭe ... agnihotraṁ cet prāg adnīra-
 yaṁā[t] skandeti iti niśided upaviśet tatra yasmad bhūte 'ty anena
 mamtrenābhimantrīya udataḥ[d] devīty utthapyo 'dapātram ūdhasi mukhe
 co 'pagnūyāt; cf. Ait. Brāhm. 7. 3. ¹⁸⁷ vā fehlt bei BCD. ¹⁸⁸ cf.

Aśv. Prāy. 3 b, welches diesen Fall noch differenziert: atha yasya 'gnihot-
 tradnenur vatsa(m)-sargad arabhya dohana-paryāntam upaviśet | tadā
 yasmad bhūsa mulhase ity abhimamtrāyet | tatas tām utthāpayet,
 udataḥ varuṇāya ca | ity etad ubhayaṁ yajamāno homakartā vā
 kuryāt atha aśyā ūdhasi ca mukhe co 'dapātram upagṛhya dugdhvā brāh-
 maṇam payāyet | tasya brāhmaṇasya yāvajjīvam samvatsaram vā 'nnam
 nā 'śniyāt || ¹⁸⁹ cf. Aśv. 3. 11. 1; Brahm. Prāy. 40 b: ya agnihotrāyo
 'pasrjā niśided iti niśidanamamtrah; cf. Ait. Brāhm. 7. 3.

viśati tasyā ūdhasy udapātram ninayec¹⁹⁰ eham no devir
 abhīstaya¹⁹¹ iti dvābhyām | tām anumantrayate yasmad
 bhīta nīśidasi¹⁹² tato no abhayaṃ kṛdhi paśun nah sarvān
 gopāya namo rudrāya miḍhuṣa¹⁹³ ity | athai 'nām utthāpaya-
 ty uttiṣṭha devy adite devān yajñena bodhaya | indraya kṛva-
 ti bhāgam mitrāya varuṇāya ce 'ty | utthitām anumantrayate
 udasthād devy adite devān¹⁹⁴ yajñena bodhaya | ayuś ca tasya
 bhūtim ca yajamānam¹⁹⁵ ca¹⁹⁵ vardhaye 'ty | athā 'havanīya
 ājyā-'hutir juhuyān mā no vidan¹⁹⁶ ity etair abhayaḥ rau-
 draś ca || 4 || atha yasya vapām āhutam vā grhītām śyenah
 śakuniḥ śvā vā 'nyo vā 'hared¹⁹⁷ vāto vā vivamet¹⁹⁸ kā tatra
 prāyaścittir | divam prthivīm¹⁹⁹ ity abhimantryā 'thā 'hava-
 nīya ājyā-'hutir juhuyād vāta āvātu bheṣajam²⁰⁰ iti sūktenā |
 'tha yasya somagraho grhito 'tisrāvet kā tatra prāyaścittir |
 drapsaś caskande²⁰¹ 'ty abhimantryā 'thā 'havanīya ājyā-
 'hutir juhuyān manase cetase dhiya²⁰² iti sūktenā | 'tha yasyā
 'ṣṭāpadi vasaś syāt kā tatra prāyaścittir²⁰³ | darbheṇa hiranyam
 baddhvā 'dhy-adhi garbham hiranyagarbhena juhuyād | yathā
 'mum sā garbham abhyaścotayad yathā 'mum garbham sadar-
 bham²⁰⁴ iva sabiranyam tam uddhṛtya prakṣālyā²⁰⁵ 'nupadam
 śrapayitvā prakṣīrasam udakpādyam kamasūktena²⁰⁶ juhu-
 yād anamgandhi²⁰⁷ 'ti ve 'ty²⁰⁸ aṣṭabhir nabhasvatibhir²⁰⁹
 hiranyagarbhena vā | 'tha yasyā 'samāpte karmaṇi tā-
 ntriko 'gnir upaśāmyet kā tatra prāyaścittir | yam tvam agne²¹⁰
 punas tvā 'dityā rudrā vasava²¹¹ ity anyam²¹² praṇīya pra-

¹⁹⁰ cf. Āśv. 8. 11. 3. ¹⁹¹ AV. 1. 6. 1. ¹⁹² AB. 5. 27. 2, 7. 3. 2; hierher gehören auch die folgenden Zitate dieses Abschnitts; vgl. die analogen Partien Ap. 9. 17. 6 f. ¹⁹³ M. Ś. 3. 2. 1, fortgesetzt durch Āśv. 8. 11. 1; Ait. Brāhm. 7. 3. ¹⁹⁴ A. 'vāṇm ¹⁹⁵ D. 'mānāya ¹⁹⁶ AV. 1. 19. 1. ¹⁹⁷ Der gleiche Fall wird in dem korrupten Pasesu Brahm. Prāy. 77 b behandelt; vgl. unten 3. 10; a. a. Manu 7. 21: Krähen genießen von einem Opferkuchen. ¹⁹⁸ A. vivamet(?) B. viramit CD viramet ¹⁹⁹ AV. 3. 21. 7. ²⁰⁰ cf. Gop. Brāhm. 1. 3. 13. ²⁰¹ AV. 18. 4. 28. ²⁰² AV. 6. 41. 1. ²⁰³ Brahm. Prāy. 78 b: yadā 'ṣṭāpadi syād aṣṭāpadyā garbham śūle kṛtvā madā pralipyā śamitre nikhānayet | Komm.: yadāpi garbhīṇy āla-
 bhyate kālā[h]-parimāṇāvijñānāc ca 'ṣṭāpadi syāt ... śamitre nikhāpatot
 tasyā adbhastād ayaspatram upakṛṣya śrapayed ity arthaḥ | ... mā bhūd iti
 hiranyam aṣṭāpadam dakṣina tasminn eva kāle samāpte ca mahi dyaus ity
 paśūśrapaṇe garbham upavasati ²⁰⁴ BCD samdarbham ²⁰⁵ B. prajvālyā
²⁰⁶ AV. 19. 52. ²⁰⁷ Wahrscheinlich Paipp. Citat. ²⁰⁸ A. 'gandhītevy
 B. 'gandhītevy D. 'gamdhītevy ²⁰⁹ gemeint: AV. 4. 15? ²¹⁰ ge-
 meint ist wahrscheinlich AV. 18. 3. 6 (yam tvam agne). ²¹¹ AV. 12. 2. 6;
 Vait. 28. 22; Ap. Ś. 9. 10. 9; 16. 12. 13. ²¹² A. agnim

jvalya²¹³ mamā 'gne varca²¹⁴ iti sukteno 'pasamādhāya karma-
śeṣam²¹⁵ samāpnuyur²¹⁵ | atha yasyā 'samāpte karmaṇi barhir
ādipyeta²¹⁶ tatra tan²¹⁷ nirvāpya juhuyād yad agnir barhir
adahad vedyā²¹⁸ vāso apom²¹⁹ bhata tvam eva no jātavedo²²⁰
duritāt pāhi tasmāt²²¹ | nirdagdhā no amitra²²² yathe 'dam
barhis tathā | amitrānām śriyam bbutim tām eṣām parinirjahi |
yat-kāmas²²³ te²²³ juhumas tan no astu viśāmpate²²⁴ | ye devā
yajnam āyānti te no rakṣantu sarvataḥ | avadagdhām duḥsva-
pnyam avadagdhā arātayaḥ sarvāś ca yātudhānyaḥ | mā tvā
dabhyān yātudhānāḥ | mā bradhnāḥ śarmabhiḥ²²⁵ ṣṭuhi²²⁶ |
darbho rājā samudriyaḥ | pari naḥ pātu viśvataḥ | athā 'nyad
barhir upakaḥpyo 'dakena samprokṣya punaḥ strñāti | 'dam bar-
hir amrtene 'ha siktam hiraṇmayam haritam tat strñtam²²⁷
naḥ²²⁷ | tad²²⁸ vai purāṇam abhinavam strñiṣva vāsaḥ praśa-
staṁ prati me grhāne 'ty²²⁹ | atha yasya pitrye²³⁰ pranīto 'gnir
upaśāmyet kā tatra prāyaścittir | bhasmā "labhyā 'bhimantra-
yed²³¹ dviṣantam agne dviṣatām ca vittam | prajāṁ²³² dviṣad-
bhyo naya dakṣiṇena | pitrye pranīta upaśāmyamānaḥ pāp-
mānam agne tam ito nudasva | dviṣantam agne dviṣatām ca
vittam²³² gaccha tvam ādāya parāvato 'nyān²³³ | pitrye pranīta
upaśāmyamāna iha prajāṁ dirgham āyus ca dhebi | yas²³⁴
tvam agne pramattānām pranīta upaśāmyasi²³⁵ | sukalpam agne
ta[t] tvayā punas tvo 'ddipayāmasi 'ty ucyamāne²³⁶ 'gnim²³⁷
pranīya prajvālye²³⁸ 'ndrasya kuksir asī 'ti²³⁹ dvābhyām sa-
midhāv abhyādadhyaṭ || 5 || atha yasya yūpo virohad²⁴⁰ asam-
āpte karmaṇi tatra juhuyāt yūpo virohaṇ²⁴¹ chataśākho
adhvaraḥ²⁴² samāvṛto mohayisyān yajamānasya loke | vedā-

²¹³ C prakṣālya ²¹⁴ AV. 5. 8. 1. ²¹⁵ A karmaśeṣam karma sāpnuyur
²¹⁶ cf. AP. 37. 5. 1. ²¹⁷ A tam; bei BCD fehlt tam ²¹⁸ A vedyām
²¹⁹ AB apo. Auch alle für die Textgeschichte in Frage kommenden
Mss. der AP., denen dieses Zitat entnommen ist (37. 5. 2) lesen pom resp.
apom; D aponnata ²²⁰ B 'da ²²¹ Parallel AV. 1. 25. 1. ²²² AP
53. 7. 3: 'mitrās tu ²²³ AB vāmāste ²²⁴ AV. 7. 79. 4. ²²⁵ BC
carmabhi ²²⁶ AP. 37. 5. 6 śamyum icchata ²²⁷ AD strñamtah B
tastṛtam naḥ C tatstrñtam naḥ; AP. 37. 5. 8 statt tat strñtam naḥ te strñām
²²⁸ BC yad ²²⁹ D fügt hinter 'ty ein: athavā 'nyad barhiṣo prachādaye
'ty ²³⁰ B pitrya ²³¹ D 'yeta ²³² B läßt diese und die inzwischen-
liegenden Worte aus. ²³³ D 'nyat ²³⁴ ABCD yaṁ ²³⁵ A upaśāmyati
B upaśābhyeti CD upaśāmyeti ²³⁶ BC ucyatena A ucyamānena
²³⁷ B te 'gnim ²³⁸ C prakṣālye ²³⁹ AV. 7. 111. 1. ²⁴⁰ D varohed,
Ap 9. 19. 15 f.; vgl. unten 5. 6. ²⁴¹ D varo ²⁴² Kauś. Ś. 125. 2.

bhigupto brahmanā²⁴³ parivṛto 'tharvabhiḥ śāntaḥ sukr̥tām
 etu lokam || yupo hy arukṣad dviṣatām vadhāya na me yajño
 yajamānaś ca riṣyāt | saptarṣinām sukr̥tām yatra lokas tatre
 'mam yajñam yajamānam ca dhehi || yo vanaspatinām upatā-
 po babhuva²⁴⁴ yad vā grhān ghoram utā "jagama tan nirja-
 gāmo haviṣā ghr̥tena śam no astu dvipade śam catuṣpade || yo
 vanaspatinām upatāpo na āgād yad vā yajnam no 'dbhutam
 ājagāma | sarvaṃ tad agne hutam astu bhāgaśaḥ śivān vayam
 uttareṃā 'bhi vājan²⁴⁵ | tvāstre svāhe 'ti hutvā | tvāstā me
 daivyaṃ vaca²⁴⁶ iti tvāṣṭram vaiśvarūpam²⁴⁷ ālabhetā | 'tha
 yasyā 'samāpte karmaṇi yūpaḥ prapatet²⁴⁸ tatra juhuyāt²⁴⁹ |
 ya indreṇa sṛṣṭo yadi vā marudbhīr yūpaḥ papāta²⁵⁰ dviṣa-
 tām vadhāya | tam nirjagāmo²⁵¹ haviṣā ghr̥tena śam no astu
 dvipade śam catuṣpade || tvāstre svāhe 'ti hutvā tvāstā me
 daivyaṃ vaca²⁵² iti tvāṣṭram sarvarūpam ālabhetā | 'tha
 yasyā 'samāpte karmaṇi yūpe dhvāṅkṣo²⁵³ nipatet tatra juhu-
 yāt ā pavasva hiranyavad²⁵⁴ āśvāvat soma viravat | vājam²⁵⁵
 gomantam²⁵⁶ ābhara²⁵⁷ svāhe 'ti madhyata opya samśrāva-
 bhāgaiḥ samsthāpayed²⁵⁸ | yadi²⁵⁶ duṣṭam²⁵⁶ haviḥ syāt ki-
 ṭāvapaṇnam²⁵⁷ vā²⁵⁷ tat²⁵⁸ tasmin bhasmany upavaped apsu

²⁴³ D 'ṇaḥ
 namentlich des letzten Pāda in den Mes. ist überall lückenhaft und reich
 an Irrtümern. D wiederholt den Halbvers: tam nirjagāmo catuṣpade
²⁴⁶ AV. 8. 4. 1. ²⁴⁷ ABCD viśvarūpam; Brahm. Prāy. 79 b: sattre cet
 prāḡ apavargād yūpo virohet [t]vāṣṭram bahurūpam ālabheran 80 b: vi-
 rohaṇam amkurādi-prādurbbhāvah ²⁴⁸ cf. Āp. 9. 11. 26, Brahm. Prāy. 80a:
 yadi yūpam avimbec cālayed ve 'ti . . . ²⁴⁹ Hiervon scheint auch der
 völlig zerstörte Text von Brahm. Prāy. 76a zu handeln, der sodann folgende
 Modalität erwähnt: yadi divyān mānuṣād vā pramādā[t] svaruṃ naṣyeta
 anya-yūpa-śakalam anya-grahaṇam kriyate 76 b: anyasyā 'lābhe yūpād evo
 tkṛtya samśkarādi siddham ta[t] tvā svadhitiṣe āhutiṃ hutvā 'taḥ sam-
 skṛtyā 'ktvā svadhiti-karma kuryāt | caśalanāse 'nyasmād adhikṛtya(?)
²⁵⁰ AD prapāto BC prayato ²⁵¹ D 'gāma ²⁵² AV. 6. 4. 1.
²⁵³ K. Ś 25. 6. 9 f. ²⁵⁴ RV. 9. 63. 18. ²⁵⁵ D vrajam gomantam āśvina
 bharamtam cf. Vaj. S. 8. 6. 3. ²⁵⁶ B samsthāpaye hādiṣtam ²⁵⁷ Agn.
 Prāy. 4 b: vyapaṇnāni haviṃṣi keśa-nakha-kiṭā-patamgair anyair vā bi-
 bhatsaiḥ | śarirā[c] cyuta-keśa-nakhā-"dibhir haviḥ | samśargo [do]ṣāya
 bhavati | tatha kiṭā-patamgair amedhya-nivasibhiḥ samśargo doṣāya bha-
 vati | duṣṭaram bavir apsu praksipyā punar-nirvapā-"di kuryāt | atha va-
 jasaneyi-śākhāyām devayoniḥ | śva-vāyas(am)ā-"khu-mārjāra-nakula-grdhṛā-
 "di-kṛtabhikṣaṇā-"vaghṛāṇa-śpārśa[nā]-"dibhir upahatānām śṛtānām puro-
 ḍāśādinām tyāgaḥ | bhikṣaṇenai 'va madhu-'daka-payo-vikara-taula-sarpiḥ-
 prabhr̥tinām ca tyāgaḥ | svedā-'śru-śleṣma-karṇavid-duṣikā (so statt 'gi'!)

ve 'ty eke²⁵⁹ | bhuvaya svāhā | bhuvanāya svāhā | bhuvana-
pataye svāhā²⁶⁰ | bhuvāmpataye svāhā | viṣṇave svāhe 'ty | ete
ha vai devānam ṛtviṣas | ta evā 'sya tad dhutam²⁶¹ iṣtam
kurvanti | yat prayajeshv ahuteṣu prāḡ angārāḥ²⁶² skanded
adhvaryave ca²⁶³ yajamānāya ca²⁶⁴ paśubhyaś cā 'gham²⁶⁵ syād
yadi dakṣiṇā²⁶⁶ brahmaṇe ca yajamānāya ca | yadi pratyag²⁶⁷
dhotre²⁶⁷ ca patnyai²⁶⁸ ca²⁶⁸ | yady udag agnidhe²⁶⁹ ca²⁷⁰
yajamānāya ca paśubhyaś cā 'gham²⁷¹ syāt | tam anuprabaret |
sahasrasrnga²⁷² | ity etaya rcā || 6 || atha yasyā 'gnayo mi-

netramalā-ṛk-raktavasā-mānuṣa- (Text: 'śā)-sviṣṭhā-reto-mūtra-prabhrti-
bhīr upahatānām haviṣām parityāgaḥ | śūdra-sūta-ko-'dakyā-"di-samapṛṣṭā-
nām haviṣām parityāgaḥ |. Die Träne verunreinigt, cf. Ait. Brāhm. 7, 8:
ya āhitaṅgīr upavasatībe 'śru kurvīta . . . so 'gnaye vratabhīrte . . . cf.
Āśv. Prāy. 5 b: athau "pavasathya-dine ārti-āśru-pāte pūrvoktām vrāta-
bhrtiṣṭim kuryāt | cf. oben Anm. 58; vgl. A. P. 37. 7. 1; cf. auch Āśv. Prāy.
17 a (cf. oben Anm. 126): āvāhana-kālāt pūrvam keśa-kīṭā-"dinā pakva-
haviṛ-dose jāte tasyaiva ha[vi]ṣaḥ punar-utpattim kṛtvā sarva-prāyaścittam
ca hutvā viṣṇum smṛtvā tena yaṣṭavyam || yad vā || adhvaryur ājya-bhāgā-
'namtarāṃ juhvām sakṛd gṛhītvā juhōti || yau ma ātmano || punar agniḥ ||
mano jyotiḥ gṛhītena svāhā || tato viṣṇum smṛtvā (dhruvā)jyena(?) pracaret
cf. Āśv. Prāy. 17 a: āvāhanād ūrdhvaṃ pradhāna-yāgād arvāk keśa-kīṭā-
"dinā haviṛ-dose jāte tasya sthāne dhruvāś caturgṛhītam ājyam āyajet ||
avyāpannais ca yatbhāpūrvam || tataḥ prayogaṃ samāpya vyāpanna-haviṛ-
mātrasyai 'vā 'nvādhānādi-punaryāgaḥ kartavyaḥ | evaṃ dvayor babhūnām
ca vyāpattau samānam | vgl. Āśv. Prāy. 18 b: duṣṭena haviṣe 'ṣṭvā samīṣṭa-
yajusaḥ prāḡ duṣṭam haviṛ iti jānīyāt || tadā "jyena punar-yāgaḥ ūrdhvaṃ
cet smarānam tadā 'nvādhānā-"di-punaryāgaḥ || babuhaviṣke yāge yad eva
duṣṭam haviḥ smaret tasyaiva punaryāgo na sarvasya || cf. Agn. Prāy.
16 b f.: āvāhana-kālāt prāḡ dhaviṛ-dose punar-āvṛttih | apy atyaṇṭam guṇa-
bhūtānām | apradhānārthānām ājyādi-guṇa-bhūtānām dravyānām utpattir
ā karmasamāpteh | prāk aviṣṭakṛta uktaṃ pradhāna-bhūtānām haviṣām
vyāpattāv ity asmin sūtre yā haviṛ-vyāpattir ukta sā pradhāna-bhūtānām
dravyānām āvāhanād ūrdhvaṃ sviṣṭakṛtāt prāk bhavati cet tadā "jyene
'ṣṭim samāpayet | avadānadose punar āyatanād avadanam | gṛhītasya 'va-
dānasyā 'medhyā-"dinā nāse jāte | abhāgi-devatayāḥ yage kṛte 'pi 'ti ra-
māmdārah | ubhaya-madhye 'nyatara-nimitte sati punas tad avadānā-
"yatanad eva gṛhītvā yāgaḥ kartavyaḥ | na punar utpattih | dveṣṭre tv
iha dakṣiṇām dadyāt | kṣame śiṣtene 'ṣṭi vje 'ty asmin prayoge yā dakṣiṇa
sā dveṣṭre datavyā | dakṣadana (l.: dakṣiṇādāna?) urvaram dadyāt ,
²⁵⁹ E tatre C tace

²⁵⁹ Āśv. 3. 10. 20-22.²⁶⁰ Kauś. 5. 116. 2 unter abweichendem

Sch.usse.

²⁶¹ BCD bhutam²⁶² ABC aṅgara; cf. unten 4. 1²⁶³ fehlt bei BC²⁶⁴ fehlt bei A²⁶⁵ ABC scheinen adyam zu lesen;

cf. Ap. 9. 2. 2.

²⁶⁶ A dakṣiṇa²⁶⁷ ABCD pratyāṇ hotre

yatryaiva BCD patni ca

²⁶⁹ BCD agnidhre²⁷⁰ A lālit ca ana.²⁷¹ BC cadyam²⁷² AV. 13. 1. 12; s. Āp. 9. 3. 1.

thah samsrjyeran²⁷³ kā tatra prāyaścittih²⁷⁴ | so 'gnaye vitaye²⁷⁵ 'stākapālam puroḍaśam (prāñ) nirvapen²⁷⁶ | nityāḥ purastāddhomāḥ | samsthitahomesv agna āyāhi vitaye²⁷⁷ grāno havyatāyē ni hotā satsi barhiṣi 'ti madhyata opya samsrāvabhāgaiḥ samsthāpayed | atha yasyā 'gnayo grāmyeṇa²⁷⁸ 'gninā samsrjyeran kā tatra prāyaścittih | so 'gnaye vivicaye²⁷⁹ 'stākapālam puroḍaśam nirvapen | nityāḥ purastāddhomāḥ | samsthitahomesv agnim iḥe purohitam²⁸⁰ vivicim ratnadhātamaṁ pra na āyumsi tāriṣad | iti madhyata opya samsrāvabhāgaiḥ samsthāpayed | atha yasyā 'gnayaḥ sāvenā 'gninā samsrjyeran kā tatra prāyaścittih | so 'gnaye śucaye²⁸¹ 'stākapālam puroḍaśam nirvapen | nityāḥ purastāddhomāḥ | samsthitahomesv | agniḥ śucivratatamaḥ²⁸² śucir vipraḥ śuciḥ kaviḥ | śuci rocata āhutaḥ || ud agne śucayas tava²⁸³ śukrā bhrājanta irate | tava jyotiṃsy arcayaḥ svāhe | 'ti madhyata opya samsrāvabhāgaiḥ samsthāpayed | atha yasyā 'gnayo dāvenā 'gninā samsrjyeran²⁸⁴ kā tatra prāyaścittir²⁸⁵ annā-

²⁷³ Überhaupt gilt der Zusammenfall von Opfersubstanzen als verhängnisvoll; s. Ásv. Prāy. 16a: carv-ādinām samsrāve durgādi-gaṇaḥ prāyaścittam ||

²⁷⁴ Vgl. zu diesem Abschnitt die verkürzte Wiedergabe in 5. 4.

²⁷⁵ B titaye; cf. Ait. Brāhm. 7. 6: yasya gārhapatyā-
"havanīyau mithaḥ samarjyeyālām . . . so 'gnaye vitaye 'stākapālam puroḍaśam nirvapet.

²⁷⁶ Über die dem Agni bei den einzelnen Läuterungszeremonien zukommenden Attribute spricht Agn. Prāy. 14b: agniḥ guṇibhedeṣu vratapatyādiko guṇaḥ | api vā prāyaścittē-
'stānām sthāne tasyai tasyai devatāyai pūrṇāhutim juhuyād iti vijñāyate | dvādaśa-grhītena srucaṁ pūrayitvā 'gnaye vratapataye svāhe 'ti hūyate sū pūrṇāhutim dvādaśa-grhītenā 'stagrītena caturgrītena sruva-pūrṇena ve 'ti catvāraḥ pakṣo (!) bodhāyane (!) prāyaścittēṣṭiḥ saha vikalpate |

²⁷⁷ RV. 6. 16. 10, Ásv. 3. 13. 7; Ait. Brāhm. 7. 6.

²⁷⁸ ABC grāmyeṇā.

²⁷⁹ A vivivaye B vivicaya; cf. Ásv. 3. 13. 5; aber Ait. Brāhm. 7. 6: yasya sarva evā 'gnayo mithaḥ samsrjyeran . . . agnaye vivicaye . . . und ibid.: yasyā 'gnayo 'nyar agnibhiḥ (Comm.: āhavanīyādy-agnayo 'nyadiyair

āhavanīyādbhir laukikāgnibhir vā) samsrjyeran so 'gnaye ksamavate . . ; vgl. Ait. Brāhm. 7. 7: yasyā 'gnayo grāmyeṇa 'gninā samdahyeran so 'gnaye

samvargāya . . . cf. Ásv. Prāy. 8a: grāmyeṇā 'ranyena vā sansarge samāropya mathitvā 'gnaye samvargāya pūrṇābutiḥ ||

²⁸⁰ RV. 1. 1. 1.

²⁸¹ Ásv. 3. 13. 4, dessen Komm. sich hier als vortrefflich unterrichtet

erweist. K. Ś. 25. 4. 35; Ait. Brāhm. 7. 7.

²⁸² A: śucir RV. 8. 44. 21.

²⁸³ RV. 8. 44. 17.

²⁸⁴ Die Profanation der heiligen Feuer durch Wasser usw. verlangt Sühne (Ásv. Pray. 15b): jalādinā 'goy upaghāte punas tvā "dityā rudrā vasavaḥ samidhatām punar brāhmaṇo vasunita rudraiḥ (!) || grītena tvam tanuvo vardhayaṣva satyāḥ santu yajamānasya kāmāḥ (TS 4. 2. 3. 4 folg. mit Variation) svāhā || ity etayā samidham

dyam²⁸⁶ vā eṣa yajamānasya samvrjyāvṛta²⁸⁷ upa to²⁸⁷ 'ranyād
grāmam adhy²⁸⁸ abhyupaiti | so 'gnaye 'nnādāyā 'nnapataye
'ṣṭākapaḥ puroḍāṣam nirvāpen | nityāḥ purastāddhomāḥ |
samsthitahomeṣv | apaścad aghvānnasya bhūyāsam²⁸⁹ | iti
madhyata opya samśrāvabhāgaiḥ samsthāpayed | atha yasya
'gnayo divyenā 'gninā samśrjyeran kā tatra prayaścittih | so
'gnaye jyotiṣmate²⁹⁰ 'ṣṭākapaḥ puroḍāṣam nirvāpen | nityāḥ
purastāddhomāḥ | samsthitahomeṣu | vidyotate dyotate | vi-
dyuto 'gnir jibvā²⁹¹ | vidyutā bhrājanti dyotata²⁹² ā ca dyota-
ta²⁹³ | iti madhyata opya samśrāvabhāgaiḥ samsthāpayed |
atha yasyā 'gnayo 'bhiplaveran kā tatra prayaścittih | so
'gnaye 'psumate²⁹⁴ 'ṣṭākapaḥ puroḍāṣam nirvāpen nityāḥ
purastāddhomāḥ | samsthitahomeṣv apām agnis tanūbhīr²⁹⁵ |
iti madhyata opya samśrāvabhāgaiḥ samsthāpayed | atha
yady anugataṃ²⁹⁶ abhyuddharet kā tatra prayaścittih | so

ādhyā 'jyabhāgādy-anantaram yathāsammbhavam anenaiva mantreṇa
svāhākārīkṛtēna sruvāhutim juhvāt | agnaya idam ||²⁹⁵ Hierzu

gehören die Ausführungen der Brahm. Prāy. 65 b; cf. Ait. Brāhm. 7. 7.

²⁸⁶ A atrāgham B annādy (f) C annādy ²⁸⁷ A samjyāvṛḍyano
B samjyāvṛta upato C samvrta upato; D samśrjyāvṛta upato ²⁸⁸ fehlt
bei A. ²⁸⁹ AV. 19. 65. 5. ²⁹⁰ cf. Āśv. 3. 13. 8; Ait. Brāhm. 7. 7

schreibt für den gleichen Fall die gleiche Spende für agni *apsuṃant* vor.

²⁹¹ D liest hinter jibvā: vidyotate dyotate ādyotata iti madhyata

²⁹² Bei B dittographiert. ²⁹³ Vait. 14. 1 A āvadyotata BC ātadyotata?

²⁹⁴ cf. Āśv. 3. 13. 8; KŚ. 25. 4. 33 schreibt das gleiche Opfer — offenbar
ursprünglicher — für den Fall vor, daß sich himmlische und irdische
Feuer mit einander vermengen; ebenso Āśv. Prāy. 8 a: vaidyutā-'gni-
samśarge samāropanādi agnaye 'psumate pūrṇāhutih | ²⁹⁵ AV.

4. 15. 10. ²⁹⁶ Hier scheint von dem Erlöschen irgendeines Opfer-

feuers die Rede zu sein. Brahm. Prāy. 62 a (a. folg. Anm.) beziehen sich
jedoch auf das Āhavanīya-Feuer, dessen unser Text in diesem Zusammen-
hang nicht gedenkt. Vgl. aber Agn. Prāy. 12 a: anvāhiteṣv agn.ṣu yady
āhavanīyo 'nugacchet tadā 'nvāhitam āhavanīyam anugataṃ utpādayiṣyā-
mī 'ti saṃkalpya | anv agnir uṣasām ātatāne 'ti (AV. 7. 82. 4, gārhapā-
tyād prāṇīyaṃt bhūr iti manaso 'pasthānam kuryāt | tata ājyapurnena
sruveṇa juhoti | yo agnīm devavitaye mṛḍaya (RV. 1. 12. 9) svābā ||
agnaye pavakāye 'dam tato | juhvā juhoti | idam viṣṇur pāṇsure (RV
1. 22. 17) svābā | viṣṇava idam | tata[h] sarva(m)-prayaścittam | idam viṣṇur
RV. 1. 22. 17) japed ity eke | tato manasā yajamāno japati | agne vrata-
pate vrataṃ carisyāmi vāyo vratapate aditya vratapate vratanām vrata-
pate (Ap. 4. 3. 2) | vrato- 'pāyanottaram agny-anugamane vratopāyanīya-
japo nā 'nyathā || ibid. 12 b: prāṇīte 'nugate prāḡ ghomād iṣṭr
agnir jyotiṣmān varuṇaḥ || agnihotra-rtham prāṇīta āhavanīyahomāt prāḡ
anugate sāyam agnihotrārtham prāṇītam āhavanīyam anugataṃ utpāda-
yiṣyāmi 'ti saṃkalpya | prātar agnihotrā-rtham iti prātaḥ | uddharana-

gnaye 'gnimate 'ṣṭākāpālam puroḍāśam nirvāpen²⁹⁷ | nityāḥ
 purastāddhomāḥ | samsthitahomeṣu | śivan²⁹⁸ bhavatam²⁹⁹
 adya³⁰⁰ no³⁰¹ | 'gninā 'gniḥ samśrjyate³⁰² kavir grhapatir
 yuvā havyavād juhvāsyaḥ³⁰³ || tvam hy agne³⁰⁴ agninā vipro³⁰⁵
 viprena san satā sakhā sakhyā samidhyase || sa no rāsva
 suviryam³⁰⁶ iti madhyata opyā 'tha samśrāvabhāgaiḥ samsthā-
 payet || 7 || atha³⁰⁷ ya³⁰⁷ āhitagnis³⁰⁷ tantre³⁰⁷ pravāse
 mṛtaḥ syāt³⁰⁸ katham tatra kuryāt | katham asyā 'gnihotram
 juhuyur³⁰⁹ | anyavatsāyā³¹⁰ goḥ payase | 'ty āhur³¹¹ adu-
 gdhāyā³¹¹ vā śūdradugdhāyā vā³¹¹ | 'sarvam³¹² vā etat
 payo yad³¹³ anyavatsāyā goḥ śūdradugdhāyā vā 'sarvam³¹⁴
 vā etad agnihotram yan mṛtasyā 'gnihotram³¹⁵ | tāvad

mantrēno 'ddbrīya hiranyam puraskṛtya rajatam puraskṛtye 'ti prātaḥ ||
 [sāyam] hiranyam agrato hrtvā "havanīyasya pascād (dhiranyam) nidhāya
 prātaḥ rajatam agrato hrtvā "havanīyasya purastān nidhāye 'ti viśeṣaḥ
 tato prañayana-mantrēna nidhāyā 'gnim pratiṣṭhāpayet | tato 'gnaye
 jyotiṣmate svāhā | agnaye jyotiṣmata idam | varuṇāya svāhā | agnaye jyoti-
 ṣmata idam | varuṇāya svāhā | varuṇāye 'dam (Ap. 9. 9. 14; corr.) | iti
 pūrṇahutim hutvā tasmin evā 'gnau homa-samāptiḥ | Beim Erlöschen
 des Āhavanīya-Feuers soll ebenso wie bei dem des Dakṣiṇāgni (cf. unten
 6. 1) verfahren werden; jedoch ist ibid. folgende Differenz vorgeschrieben:
 Āhavanīyasyo 'ttara-pascima-deśe prabhas tiṣṭhan dhātā dhātṛpām (RV.
 10. 128. 7) ity ādina tri[ni] kāṣṭhāny ādadhāti 'ti viśeṣaḥ || ubhāyora nāśe
 dakṣiṇāgnim prañiyā "havanīyam api prañi[ya] pūrvavad āhavanīya-prā-
 yāścittādi kṛtvā pascāt pūrvavad dakṣiṇāgni-prāyāścittādi kuryād ||

²⁹⁷ Brahm. Prāy. 62a: āhavanīyānugame 'pi prañiya hutvā śvo bhūte
 gnaye 'gnimate 'ṣṭākāpālam nirvapet | cf. ibid. Bl. 56a folg.: yasyā
 'gnē[v] agnim abhyuddhareyur (vgl. Ait. Brāhm. 7. 6) bhavatam naḥ
 samanasāv (Kauś. 108. 2) ity abhimamtryā 'gnaye 'gnimate 'ṣṭākāpālam
 nirvapet | yasya yajamānasya daivān mānuṣād vā pramādād agnāv uddhrte
 prāṇite vidyamāna eva punar abhyuddhareyus tatrā 'bhimukhyeno
 "rddhvam uddhareyur bhava(na)tan naḥ samanasāv iti . . .

²⁹⁸ ACD śivo B śive ²⁹⁹ CD bhavatam. ³⁰⁰ ABC adhya

³⁰¹ A to; Kauś. 108. 2. ³⁰² C samśrjate ³⁰³ RV.

1. 12. 6. ³⁰⁴ ABC fügen agnir ein. ³⁰⁵ RV. 8. 43. 14. ³⁰⁶ RV.

5. 13. 3; 8. 98. 12. ³⁰⁷ A atha ahitagnis tantrapravase B atha ya

abitāgni tetre pravase C atha yasyāhitāgniḥ tantre ³⁰⁸ cf. Ap. 9.

11. 22. K. Ś. 25. 8. 9; vgl. die Anm. 318; 514. ³⁰⁹ A juyuran

B juhuyaranye C juhuyuranye D juhuyatranye ³¹⁰ A nyavatsaya

B 'nya^o C nyavatsiyā ³¹¹ Diese Stelle ist im Original verderbt.

A liest diese und die zwischenliegenden Worte: āhuś tad adugdhāyā va

sarvam va pṛtanyāyo yajñenā 'nyavatsaya gauḥ śūdradugdhāyā va BC

āhuś śūdradugdhāyā vā (C vat) sarvam vā eiyayojanye (C jñe, nā 'nya

C 'nā-) vatsaya goḥ śūdradugdhāyā eva (eva) D āhuś śūdradugdhāyā va

³¹² A sarvam ³¹³ fehlt bei CD. ³¹⁴ fehlt bei ABCD. ³¹⁵ cf.

Ait. Brahm. 7. 2.

agnim³¹⁶ paricareyur yāvad³¹⁷ asthnām³¹⁷ āharanam³¹⁸ |
 āhṛtyā 'gnibhiḥ³¹⁹ samspr̥śya tam pitṛmedhena³²⁰ samāpnuyur |
 atha yaḥ³²¹ samāropita-samāropite mṛtaḥ syāt katham tatra
 kuryāt, so 'gnaye tantumate pathikṛte vratabhṛte³²² purodā-
 śam nirvapeḍ ekakapalam saptakapalam navakapalam nityāḥ
 purastāddhomāḥ | samsthitahomeṣu | tvam agne saprathā asi³²³
 yena pathā vaivasvataḥ³²⁴ tvam agne vratapā asi³²⁵ | 'ti ma-
 dhyata opya (atha) samsrāvabhāgaiḥ samsthāpayeḍ | atha naṣṭe
 arāṇi syātām³²⁶ anyayor aranyor vihr̥tya tam³²⁶ mathitvai
 'tābhīr eva hutvā 'thai 'nam samāpnuyuh³²⁷ | 8 | atha yasyo

³¹⁶ D agnihotram ³¹⁷ A yāvavadasthnām (?) B yāvadasnām D yāva-
 dasthicām. ³¹⁸ Agn. Prāy. 4b: *adhve pramītasāyā* (cf. oben Anm. 808)
 'bhivānyavatsāyāḥ payasā 'gnihotram tūṣṇīm sarvabutam juhuyur ā sama-
 vāyāt pātnikṛtīm kṛtvā tasmin eva vibāre abhivānyavatsāyāḥ payasā
 tūṣṇīm | dharmakāmā 'gnihotram sakṛd eva sarvaṃ juhuyur, nā 'tra
 bhakṣo 'ti | pūrvāṅgāny uttarāṅgāny api tūṣṇīm eva bhavampti kālaś tu
 sāyam prāter eva | ā śarīrasāyā 'gni-sambandhastvāt | pradhāne prajāpati-
 dhyānam kartavyam | yady āhūtāgnir aparapakṣe mriyeta "hutibhīr
 enam pūrvapakṣam hareyuh | pakṣahoma-nyāyena |; cf. Āśv. Prāy.
 2b: atha pravāsa-mṛtasāyā "hitāgner viśeṣaḥ | putrādayaḥ pāthikṛtīm
 kṛtvā "hitāgni-śarīrasāyā 'gnibhiḥ sambandha-paryamtaṃ mṛtavatsāyā goḥ
 payasā tūṣṇīm sarvabutam juhuyuh | prajāpatim manasā dhyātvā svāhe
 'ti mantrēṇa bhakṣaṇa-varjam sāngam pradhānam kartavyam | athavā
 yājña-puronuvākyaḥ pūrnāhutim juhuyāt | athā "hitāgner apara-pakṣe
 maraṇa-śāmkā syāt tadā pakṣahoma-nyāyena 'vaśiṣṭa-'gnihotrā-"hutayo
 darśeṣṭā ca kartavyā || nā 'tra kālaniyamah || evam cāturmāsya-ntarāle
 maraṇa-śāmkāyām..... || maraṇa-śāmkāyām karanā-'sambhave maraṇa-'nam-
 taram apy.....kāryāni || ³¹⁹ B āhatāgnibhiḥ C āhr (?) tāgnibhiḥ ³²⁰ BCD
 pitṛmedhe tena ³²¹ C yaḥ ³²² cf. K. Ś. 25. 4. 27 folg., wo die Fälle auf-
 gezählt werden, in denen dem Agni vratabhṛt geopfert werden soll.
³²³ cf. oben 2. 1. ³²⁴ Gemeint ist der schon oben zitierte Spruch
 = AV. XIX 59. 1. ³²⁵ RV. 8. 11. 1. ³²⁶ Diese und die in-
 zwischenliegenden Worte liest A: syātām anyayor aranyor vihr̥tya ta B
 syāt tayor aranyor vihr̥tyam tam C syāt tayor ara vihr̥tya tam D syāt
 tayor aranyor vihr̥tyamta ³²⁷ Āśv. Prāy. 7a folg. atha samarudhesv
 agnisv arāṇi-nāṣe 'gnyādhēyam punarādhēyam va kartavyam vahnīṣu
 satsu arāṇi-nāṣe prayāścittam punarādhāna-varjam || arāṇi-nāṣa-nimittāni
 dābo mamthanam ca || [Śloka:] manasyā-'atthi śaṇam viṣṭha rajo viṇ
 mūtram eva ca svedo 'śru pūyikā śleṣma madyam cā 'medhyam jcyate
 śṛgālā- mtyaja- kunapa- pratilomaja- rajasvala- sūtika-patita- śūdra vāyasa-
 rasabha- śūkara- kaka-kukkuṭādyah || agnyādhānam go-pitṛ-yajñavarjam
 baudhāyanānam tasya prathama[h] prayoga eva 'vaśyakatvāt || anyatara-
 rāṇi-nāṣe 'nyataram chittvā arāṇidvayam kṛtvā mamthanam kartavyam
 iti || arāṇi etaiḥ samspr̥ṣṭe bhavataṃ naḥ saamanasav (VS. 5. 3) iti jāle
 niksīpya 'māvāsyaṃ naye arāṇi mamtrēṇa "hṛtya darśene 'śṭva nava-

'pākṛtaḥ paśuḥ prapatet³²⁸ kā tatra prāyaścittih | sprūbhīr
juhuyād³²⁹ vāyave niyutvate yavāgūṃ³³⁰ nirūpya³³¹ 'nyam
tadrupam tadvarṇam ālabhetā³³² | 'jyēnā 'bhūghārya paryagni
kṛtvo 'pākurvītai | 'te³³³ vai³³³ devaspr̥tayo³³³ | agneṣ te vācam
spr̥nomi svāhā | vātāt te prāpaṃ spr̥nomi svāhā | suryāt te
cakṣu spr̥nomi svāhā | candrāt te mana spr̥nomi svāhā |
digbhyaṣ te jyoti³³⁴ spr̥nomi svāhā | 'dbhyaṣ te rasam
spr̥nomi svāhā | 'sthībhyaṣ te majjānam spr̥nomi svāhā | sne-
hebhyaṣ te snāvānam spr̥nomi svāhau | 'śadhībhyaṣ te lomāni

'raṇyor agniḥ mantreṇa samāropya manthanasyā "ertā mathitvā tantu-
matim iṣṭuṃ kuryāt | agniḥ tantumān devatā | tantuṃ tanvan . . priyaṃ
(RV. 10. 58. 7, s̥ā-'nvābhārya-śarāva-parimīta odano dakṣiṇā śeṣam (?) paurṇa-
māsavat | atha vahnīṣu satṣu jirṇā-'raṇi-prāyaścittam || jantubhīr man-
thanena jirṇe arāṇi vijāyete | tat-sadr̥ṣe nave arāṇi mantreṇa āhṛtyā
'māvāsya-pratipadi dar̥ṣene 'stvā jirṇāraṇi śalkikṛtya gārhapatyē kṣiptvā
prajvālyā dakṣiṇa-kareṇa navo-'ttarā-'raṇim savyenā 'dharā-'raṇim ādāya
agner upari dhārayan niṣṭapati || udbudhyaśvā 'gne praviśasva yonim
anyāṃ devayajyāyām vai jatavedaḥ | aranyā 'raṇīm anusaṃkramaśva
jirṇāni nūm (?) ajirṇayā nudaśva || tato (')yaṃ te yonir r̥tviyo
'giraḥ (RV. 3. 29. 10) || iti samāropya mathitvā 'guta vihr̥tya manasvatyā
caturghṛta-homaḥ || tantumatī-'cūṃ pūrṇāhutim vā kuryāt || ukta-nimi-
ttair araṇi-nāṣe pratyakṣa-vahnir yadi naśyet tadā 'gny-ādhanam iti bau-
dhāyanah || mūtra-vid-retas-ci(t)ti-kāṣṭha-śleṣma-pūty-āśru-karpaṭā-'ethy-ādi-
bhīr amedhyair agnisamarge samāropya mathitve 'stūḥ | tasyām devatā
agnir pavamānaḥ || agnir pāvakaḥ || agniḥ śucir iti || pūrṇāhutayo vā ||
śaktau punas tvā "dityā rudrā vasavaḥ (samim̐dhatām) punar brāhmaṇo
vasunītha rudraih gbr̥tena tvaṃ tanuvo vardhayaśva satyāḥ saṃtu yaja-
manasya kāmā (VS. 12. 44) iti mantreno 'pasamim̐dhanam kuryāt uda-
kabhīndu-pāte 'py etad eva || caṇḍāla-patita-rajavalā-sūtikasya [spa]r̥ṣe
agnyādhēyam || caturdine snānāmantaram spar̥ṣe samāropya mathitvā
'gnaye śucaye 'stākāpālām nirvapet || pūrṇāhutim vā || cf. Agn. Prāy. 18 b:
agnīṣv aranyoḥ samārūdhēṣv aranyor nāṣe 'gnyādhēyam punarādhēyam
vā karttavyam | anyatarā-'raṇi-nāṣe 'pi bhavati | Der in obigen Zitaten
erwähnten Verunreinigung des heiligen Feuers gedenkt unser Traktat
nicht ausführlicher, dagegen sprechen z. B. Agn. Prāy. 19 a von einem
udakā-'dina 'gny-upaghata-prāyaścittam | : punas tvā... kāmāh (VS. 12. 44,
iti samit-praksepah || und von Selbstentzündung des Opferfeuers der
gleiche Text ibid.: svayaṃ-prajvalana-prayaścittam | uddipyaśva . . .
par-pataye 'ti (TA. 10. 1. 4. 5) pratimantram ekaikam samidham ādadhāt
(m)agnihotra-prārābha-karmasu | ā samapter.

³²⁸ cf. unten 5. 5.³²⁹ Vgl. hierzu Ś. Br. 11. 8. 4. 6; K. Ś. 25. 6.³³⁰ BC yavastam. ³³¹ A nirūpyā B tirṇhyā CD nirūpyām. ³³² Das
Entfliehen und Zugrundegehen des Opfertieres erbischt Sühne: K. Ś.
25. 9. 1; cf. unten 6. 7: āśvamedhe ced āśvo na "gacchet . . .³³³ A 'kurvitetyevadevaspr̥ta tayo B 'kurvitēyotavai CD 'kurvitēyotavai³³⁴ A jyoti, verändert in digbhya BCD diśam

sprñomi svāhā | prthivyaś te śarīram sprñomi svāhā | 'ntari-
kṣāt³³⁵ ta ākaśam sprñomi svāhā | mānuṣāt³³⁶ ta ākaśad di-
vyam³³⁷ ākaśam sprñomi svāhe | 'ndrāt te³³⁸ balam sprñomi
svāhā | somāt te rājñah³³⁹ kīrtīm³³⁹ yaśaś ca sprñomi svāhe |
'ti ca hutvā 'thai 'nam punaḥ pradiśati vāyave tve³⁴⁰ 'ty |
atha yasyo 'pakṛtaḥ paśur mriyeta kā tatra prāyaścittih |
sṛtibhir eva hutvā 'thai 'nam anudiśaty ṛtave tve³⁴¹ 'ty ,
atha yasyo 'pakṛtaḥ paśuḥ samśiriyeta kā tatra prāyaścittih ,
sṛtibhir eva³⁴² hutvā 'thai³⁴² 'nam anudiśati | rakṣobhyas
tve 'ti , nā 'nudeśanam ity āhur | yo vā eṣa prapatito bha-
vati tad yad enam adhigacheyur³⁴³ atha tena yajetā | 'tha
yāv³⁴⁴ etau śirṇa-mṛtau bhavatas³⁴⁴ tayoh prajñātāny avadā-
nāny avadāye 'tarasya vā paśoh sampraiṣam kṛtvā brāhmaṇān
paricareyur apo vā 'bhyupahareyuh sṛtibhir³⁴⁵ | yadi vā 'nyaḥ
syā[c]³⁴⁶ chāmitram³⁴⁶ enam prāpayeyus³⁴⁷ sṛtibhir eva
hutvā śāmitram evai 'nam prāpayeyur | ata ūrdhvaṃ pra-
siddhaḥ paśubandho | 'tha ya upatāpinam yajayet³⁴⁸ kā tatra
prāyaścittih | sṛtibhir eva hutvā 'gado haiva³⁴⁹ bhavaty | atha
ced bahava upatāpinaḥ syuh kā tatra prāyaścittih | sṛtibhir
eva hutvā 'gado hai 'va bhavaty | atha yo 'dhiśrite 'gnihotre
yajamāno mriyeta katham tatra kuryāt | tatrai 'vai 'tat paryā-
dadhyād yathā sarvaśaḥ samdahyete³⁵⁰ 'ty | athā "havanīya
ājyāhutim juhuyād | yajña eti vitataḥ kalpamāna³⁵¹ | ity etaya

³³⁵ A liest statt dieser und der inzwischienliegenden Worte nur:
'ntarikṣā śamsprñomi svāhā tte; BC lesen statt 'ndrāt te: 'ndrādhi
D: 'ndrādvi ³³⁶ BC manuṣāt ³³⁷ C divām;
D divam ³³⁸ A rājñ BCD rājñā ³³⁹ ACD kīrtīm B kīrti
³⁴⁰ V. S. 7. 7. ³⁴¹ A ṛtam vetyety BCD ṛtave tvety
atha ³⁴² Bei A verderbt. ³⁴³ D adhvīyāyacheyur BC
adhivīyāgacheyur; vyā offenbar nur dittographisch aus dhi entwickelt.
³⁴⁴ Statt dieser und der inzwischienliegenden Worte liest A yāceto sau
'śrīnamṛto bhavata BC yācāi [C vai] taugnau śirṇa (C rñṇa) mṛtau bha-
vatas; D yā vaiṭagnau śirīrnamṛtau bhavataḥ ³⁴⁵ A catasṛbhir C
sṛtibhi ³⁴⁶ BCD 'śyām amitram ³⁴⁷ Das folgende, im Text Aus-
gelassene ist ganz verderbt: A tad āha śam vai samdhriyam ca haratity
atha nu katham iti tat paṃcāsāyapvajya vahanti B tadaha śam vi samdhri
yam ca harati 'ty atha nu kam iti tat paṃcāsapaṃcājya vaharanti C tada
śam vi samdhriyam ca haratity atha nu katham iti tat paṃcāsapaṃcājya
vabaranti; D tad āha śam cī sadhriyam ca haratity atha nu katham iti
tat paṃcāsapaṃcājyavaharamti; L etwa: tad āha śamyu sadhryañcam
harati 'ty | atha nu katham iti paṃcāsa-paṃcāsa (?) vahanti ³⁴⁸ A
yojayet ³⁴⁹ haiva fehlt bei ABC. ³⁵⁰ cf. Ait. Brāhm. 7. 2.
³⁵¹ AV 18. 4. 13.

rcā | 'tha ya aupavasathye³⁵² 'hani yajamāno mriyeta katham
 tatra kuryāt | tatrai 'vai 'tat pradadhyād yathā sarvaśaḥ
 sandahyete 'ty | athā "havanīya ajyāhutim juhuyad | yajña
 eti vitataḥ kalpamāna³⁵¹ ity etayarcā | 'tha yaḥ samāsa-
 nneṣu³⁵³ haviḥṣu yajamāno mriyeta katham tatra kuryāt |
 tatrai 'vai 'tat³⁵⁴ paryādadhyād yathā sarvaśaḥ sandahye-
 rann ity | atha "havanīya ajyā-"hutim juhuyād | ape 'mam
 jīvā arudhan grhebhya³⁵⁵ | ity etayarcā | 'tha yo dikṣito
 mriyeta katham enam daheyus | tair evā 'gnibhir ity āhur
 havyavāhanāś ca | 'te me³⁵⁶ bhavanti tat kavyavāhanā ity atha
 nu katham iti | śakṛtpiṇḍais tistra ukhāḥ³⁵⁷ pūrayitvā tēḥ
 prādadh[y]us | tā dhūnuyus | tā³⁵⁸ susamtāpā ye³⁵⁹ 'gnayo³⁶⁰
 jāyerams taiḥ samāpnuyuh | bahir³⁶¹ vā evam (bhavan)ti
 te no vai 'te | tasya³⁶² tad eva brāhmaṇam yad adah³⁶³-puraḥ³⁶⁴
 savane³⁶⁵ pitṛmedha³⁶⁶ āśiṣo³⁶⁷ vyākhyātās | tam yadi pu-
 rastāt tiṣṭhantam upavadet tam brūyād vasūnām tvā devā-
 nām vyātte 'pi dadhāmi | gāyatriṃ parśām³⁶⁸ adhaḥśirā
 'vapadyasve 'ti | tam yadi dakṣiṇatas tiṣṭhantam upavadet tam
 brūyād rudrānām tvā devānām vyātte³⁶⁹ 'pi dadhāmi | traīṣṭu-
 bhīm³⁷⁰ parśām³⁷¹ adhaḥśirā 'vapadyasve 'ti | tam yadi paścāt
 tiṣṭhantam upavadet tam brūyād ādityānām tvā devānām
 vyātte 'pi dadhāmi | jāgatiṃ parśām³⁷² adhaḥ³⁷³ śirā 'vapadyasve
 'ti | tam yady uttaratas tiṣṭhantam upavadet tam brūyād³⁷⁴ |
 viśveṣām tvā devānām vyātte 'pi dadhāmi | anuṣṭubhīm parśām
 adhaḥśirā 'vapadyasve 'ti | tam yady antardeśebhyo vā tiṣṭha-

³⁵² A upavasathye, verändert in au*; BC pavasathye D apavasathye; cf. Ait. Brāhm. 7. 2. ³⁵³ A yaḥ samāsattreṣu B masamāsam neṣu; C samā-
 sasattreṣu D mamāsanneṣu; unsere Lesung nach Ait. Brāhm. 7. 2. ³⁵⁴ A tat
³⁵⁵ A V. 16. 2. 27. ³⁵⁶ D ne ³⁵⁷ Die Mss. scheinen uṣāḥ zu lesen.
³⁵⁸ A tāhsusamtāpayed agnaye BD tāmamsamtāpaye gnyo C tāmam
 samtānam samtāpaye gnyo ³⁵⁹ Bloße Wiedergabe einer kaum ver-
 standlichen und jedenfalls sehr korrupten Stelle nach Ms. A. B barh.ṣy
 eva bhavante no vai te tasya C barhir vā eva bhavanti tenodate tasya
 D teno ete yad adobarhiṣa vā eva bhavati teno vai te tasya; l. etwa:
 teno ete yad adobarhiṣā vā eva bhavanti teno vai te? ³⁶⁰ D ahaḥ
³⁶¹ AB purasavane ³⁶² A pitṛmedhā ³⁶³ A āśaso
 B āśiṣo cf. Gop. Br. 1. 6, 22. ³⁶⁴ D pariśam ³⁶⁵ In den
 Mss. vyatte vyādatte; so D an dieser Stelle und bei allen ihren
 Wiederholungen. ³⁶⁶ B traīṣṭubham C bhā ³⁶⁷ BC pariśamdhaḥ
³⁶⁸ B paviśamadhaḥ C pariśamadhaḥ ³⁶⁹⁻³⁷⁰ A läßt diese und die in
 zwischenliegenden Worte aus.

ntam upavadet tam brūyāt³⁷⁰ | tasmai namas kuryāt | sa cet prati namas kuryāt kuśalenai 'vai 'nam³⁷¹ yojayet³⁷² | sa³⁷³ cen³⁷³ na³⁷³ prati namas kuryāt tena 'bhicaret | savyam³⁷⁴ agranthinā prasavyam agnibhiḥ pariyād³⁷⁵ | vatsaro 'si³⁷⁵ parivatsaro 'si samvatsaro 'si³⁷⁶ 'ti | tam³⁷⁷ yadi³⁷⁷ jighāmsed³⁷⁷ yayoh³⁷⁷ sarvam iti suktena bādhakih³⁷⁸ samidho 'bhyādadhyāt | trīyāham nā 'tijivaty³⁷⁹ | atha yo hotā 'rddhabuta uccihṣṭah³⁸⁰ syāt³⁸⁰ sabaiva tenā 'camyā 'gnir mā pātu vasubhiḥ purastad³⁸¹ ity etām japtvā yathā 'rtham kuryād yathārtham kuryāt || 9 || iti yajñaprāyaścitte dvitīyo 'dhyāyaḥ samāptaḥ³⁸² ||

athā 'to somarūpāni vyākhyāsyāmaḥ | prajāpatir manasi | sārsvato vāci³⁸³ viśrṣṭāyām³⁸³ | vidhānam³⁸⁴ dikṣāyām | brahmavrate savitā³⁸⁵ samdhiyamāne³⁸⁶ 'ndho 'cheto³⁸⁶ divyaḥ³⁸⁷ suparnah parikhyāto | 'ditih prāyaṇīye³⁸⁸ | paśuṣṭhā nyup-to³⁸⁹ | yajño³⁹⁰ hūyamāno³⁹¹ | bhadro vicīyamānaḥ³⁹² | chandāmsi miyamāno³⁹³ | bhagaḥ panyamāno | 'aurah krito | varuṇo 'pasamṇaddhaḥ | pūṣā somakrayane³⁹⁴ | śīpi- viṣṭo 'rāv³⁹⁵ āsādyamāno³⁹⁵ | brhaspatir utthito | vāyur³⁹⁶ abhīhriyamāno³⁹⁷ | 'dhipatiḥ prohyamāno | 'gnīṣomīyaḥ paśav³⁹⁸ | atithi³⁹⁹ (rudro | varunaḥ⁴⁰⁰) sadātithye | varunaḥ samprād | āsadyām⁴⁰¹ āsādyamāna⁴⁰¹ | aindrāgno⁴⁰² 'gnau⁴⁰³

³⁷⁰ Den zweifellos hier fehlenden Spruch haben sämtliche Mss. ausgelassen.

³⁷¹ A kuśalam evainam C kuśalenaiteam ³⁷² D yajayet

³⁷³ A sa vemla B sa ce tan ra C sa cenra; D sa cet ³⁷⁴ fehlt bei B.

³⁷⁵ Bei BCD fehlt: pariyād vatsaro si ³⁷⁶ VS 27.45.

³⁷⁷ A tayamdirj.ghāmsaghamyoh BCD tam yadi jighāmsavyayoh ³⁷⁸ Verwendung des bādhaka-Holzes bei bösem Zauber: s. Pet. Wb. u. bādhaka und die allerdings unklare Stelle AP 24. 1. 6.

³⁷⁹ CD nātijivatyaty ³⁸⁰ A utsiṣṭhasyāt BC u(c)chihṣṭa syāt L: uttiṣṭhāset (vgl. PW.) ³⁸¹ AV. 19. 17. 1.

³⁸² D ity atharvavede vaitānasūtre prāyaścittaprasaṅge dādamo 'dhyāyaḥ ||

³⁸³ vāvīviṣṭāyām C vaccivī ³⁸⁴ D vidhana

³⁸⁵ D savitāram ³⁸⁶ Texte unklar 'mane adaste? 'māne a-uste?

³⁸⁷ C divyam ³⁸⁸ C prāyaṇīyo B prāyaṇī ³⁸⁹ So nach BC.

³⁹⁰ C yajñe ³⁹¹ D 'māne ³⁹² ABCD vai bhī ³⁹³ AD vai

miyamāno BC vai mīmāno ³⁹⁴ ABC 'nā D 'nam ³⁹⁵ A 'ṣtor āsa;

BCD 'ṣtoravasa', sprachlich möglich wäre es, statt ūrav: ūrū zu rekonstruieren, unter Anwendung eines anfechtbaren Sandhi also zu lesen:

'ṣto "rv āsa"; vgl. śīpiviṣṭa asādītah TS. 4. 4. 9. 1 K. Ś. 34. 14. ³⁹⁶ C dhasur

³⁹⁷ A abhīdhiyamāno B abhīhriyamāno CD abhīhriyamāno ³⁹⁸ BCD paśave

³⁹⁹ A atithye ⁴⁰⁰ BCD varunaḥ ⁴⁰¹ B asadyam vatsādyamāna C āsamēcavatsādyamāna D āsamdyāvatsādyamāna

⁴⁰² ABC 'gnau ⁴⁰³ ABCD lassen 'gnau weg.

mathyamāna | aindrāgno 'gnau⁴⁰⁴ prañyamāne⁴⁰⁴ | sama⁴⁰⁵
 tānūnaptre⁴⁰⁵ | tapo 'vāntaradikṣāyām | prthivy upasady | anta-
 rikṣam upasadi | dyaur upasadi | yajñasya pramā⁴⁰⁶ 'bhimo
 'nmā⁴⁰⁶ pratimā vedyām kriyamāṇāyām | paśava uttarave-
 dyam | dyaur havirdhāne | 'ntarikṣam āgnidhriye | prthivi
 sadasi || 1 || prāṇa uparaveṣu | bhrātrvyā dhiṣṇyeṣu | paśavo
 barhiṣi⁴⁰⁷ | vedyām stīryamāṇāyām | apsu⁴⁰⁸ visarjane⁴⁰⁸ | pra-
 jāpatir bhiyamāno⁴⁰⁹ | 'gnir āgnidhriye | vaiṣṇava āsanna-
 karmani | hasto visrṣto⁴¹⁰ | vaiṣṇavo yupa | oṣadhayo raśanā-
 yām⁴¹¹ | medha āpriṣu⁴¹² | haviḥ paryagnikṛtaḥ⁴¹³ | pitrde-
 vatyah paśau samjñapyamāne | yajñasya mithunam pannejane-
 ṣu⁴¹⁴ | rakṣasām bhāgadheyam vapāyām⁴¹⁵ udgrhyamāṇāyām |
 yajñasya samtatir vasativarigv abhihriyamāṇāsv⁴¹⁶ | indrā-
 gnyor dhenur daksinasyām⁴¹⁷ uttaravedi⁴¹⁸-śronyām⁴¹⁹ avasā-
 dayati⁴²⁰ | mitrāvaruṇayor dhenur | uttarasyām uttara-
 vedi⁴¹⁸ śronyām⁴¹⁹ avasādayati⁴²¹ | viśveṣām devānām āgni-
 dhriye | chandāṃsey upavasathe⁴²² | havir upāvahṛtaḥ⁴²³ |
 sārassvataḥ⁴²⁴ prātaranuvāke | 'tharvā 'bhuyptaḥ | prajāpatir
 vibhajyamāne | devatā vibhakte | 'ndro vṛtrahe 'ndro⁴²⁵ 'bhi-
 mātihendro⁴²⁶ indro vṛtratur⁴²⁷ unniyamāna | āyur upāṃśv⁴²⁸
 antaryāmayor | yamo 'bhibitaḥ || 2 || nibhūyapurādhāva-
 niye⁴²⁹ supūtaḥ pūtabbṛti susukra⁴³⁰-śrīr⁴³¹ mamtha⁴³²-śrīh

⁴⁰⁴ fehlt bei A; D 'gno ⁴⁰⁵ A sārassvato nupāpte B sāsatī
 nūyāpte C sāsatī yāpte; D sāsatītaghrāme ⁴⁰⁶ A pramā-
 bhimatōnmā pratimā vedyantarikṣam upasadi dyaur upasadi yajñasya
 pramābhimatōnmā pratimā B setzt an Stelle dieser Wiederholung:
 pramādisamōnmā C pramāhisamōnmā; D pramābbimate hi mā ⁴⁰⁷ ABC
 barhiṣu ⁴⁰⁸ A āsuvisarjane C apśūtisarjane ⁴⁰⁹ A
 hiyamāne C hriyamāne D hriyamāno ⁴¹⁰ C visrṣto ⁴¹¹ B
 raśanāyām C raśāśanāyām ⁴¹² D āpriṣya ⁴¹³ A
 paryagnittatam ⁴¹⁴ ABCD patnija⁴¹⁵ A capāpām
 B vāmāyam ⁴¹⁶ A abhidriyamāṇāsv B abhihriyamāṇāsv
 D abhihriyamāṇāsv ⁴¹⁷ D uttarasyām; vielleicht beaser.
⁴¹⁸ B 'vedih ⁴¹⁹ ABC 'nyām ⁴²⁰ A vacasam
 nodayati D vamasam nodayati BC vasamnodayati; vielleicht die Lesart
 von BC (vasan no 'da') beizubehalten. ⁴²¹ B vasannodayati
 D vedinodayati (sic!) C vasamnodayati A avasadayati, vielleicht auch
 hier mit BC zu lesen. ⁴²² BC upavasatho; D upavathyo
⁴²³ A upavahataḥ B upāhataḥ C upāvahūtaḥ D uvahataḥ ⁴²⁴ C
 sārassvataḥ ⁴²⁵ fehlt bei B. ⁴²⁶ A bhimātir⁴²⁷
 D bhimater⁴²⁸ A vṛtraghna D vṛtraghnir ⁴²⁹ B
 unāṃśv ⁴³⁰ AD nidhāya⁴³¹ BC śukrah ⁴³² C
 śrī ⁴³³ A matha D mayah

saktuśrīḥ kṣīraśrīḥ kakubhaḥ pātreṣu ⁴³³ | vāyur bahiṣpa-
vamane ⁴³⁴ | hotrā ⁴³⁵ pravare | vasavaḥ prayājeṣu | yaddevatyah
somas ⁴³⁶ taddevatyah ⁴³⁶ paśur | vaiśvadeva unniyamāna ⁴³⁷ |
aindrāgna unnīto | rudro huyamāno | vāto māruto gano ⁴³⁸
'bhyavṛtto | nṛcakṣāḥ ⁴³⁹ pratikhyāto ⁴⁴⁰ | bhakṣo bhakṣyamā-
naḥ sakha ⁴⁴¹ bhakṣitaḥ | pitaro nārāśaṃsa ⁴⁴² | {a}gneyam
prātaḥsavanam | aindram mādhyamdinam savanam | yajño
daksināyam | aindrāni prsthāni | vaiśvadevam trtiya-sava-
nam | vaiśvānaro 'gnoṣṭomam | aindrāvaruṇam maitrāvaruṇa-
syo 'ktham ⁴⁴³ bhavaty | aindrābārhaspatyam ⁴⁴⁴ brāhmaṇa-
cchamsina uktham ⁴⁴⁵ bhavaty | aindrāvaiṣṇavam achāvākasyo
'ktham ⁴⁴⁶ bhavaty | aindraḥ ṣoḍaśīratraḥ ⁴⁴⁷ | paryāyā ⁴⁴⁸
'gneyo ⁴⁴⁹ | rāthamtarāḥ sandhiḥ ⁴⁴⁹ | sauryam āśvīnam ⁴⁵⁰ | ahar
yajña | ādityā anuyājeṣu | yad antaraḥ kriyate sa samudro | varuṇo
'vabhrthe ⁴⁵¹ | samudra rjīṣe | yad ⁴⁵² avāre ⁴⁵² tirtham ⁴⁵² tat
prāyanīyam | yat pāre tad udayanīyam ⁴⁵³ | vaiṣṇavo vaśāyām |
svaḥ divi kāśu ⁴⁵⁴ brahma ⁴⁵⁴ samīṣṭyām ⁴⁵⁴ | 3 | yasyā ⁴⁵⁵
yasyā ⁴⁵⁵ 'mtataḥ ⁴⁵⁵ somo vyāpadyeta tasyai tasyai devatāyā ⁴⁵⁶
iṣṭim nirvaped ājyahomān vā | 'tha juhuyāt | tvām ⁴⁵⁷ yajño
viṣṇur ⁴⁵⁸ iti ca | tvām yajño viṣṇur yajña-viṣṇu anūnam ⁴⁵⁹
hitvā ⁴⁶⁰ ātmānam deveṣu vidayāmiti ⁴⁶¹ | vanaspate ⁴⁶² 'mta-
taḥ ⁴⁶³ syā 'nuṣṭubham chandaso yam tam abhyukta etena
sāmpdadhāmī 'ti sāmpdhāya yan me skannam ⁴⁶⁴ iti skanne |
yad asmṛti ⁴⁶⁵ 'ti ca karmaviparyāse 'ti ⁴⁶⁶ ca ⁴⁶⁶ tad ⁴⁶⁶ yad ⁴⁶⁶

⁴³³ C pavitreṣu ⁴³⁴ ABC barhi" ⁴³⁵ B hotrāḥ C hotra;
vgl. Kāth.: hotrāḥ. ⁴³⁶ fehlt bei D ⁴³⁷ C 'ne
⁴³⁸ gaṇe ⁴³⁹ AC nṛcakṣā ⁴⁴⁰ A praticakṣāto; dann folgt bei A bhakṣo
bhakṣīyamānaḥ sarvobhakṣitaḥ B bhakṣo yamānaḥ sarvobhakṣitaḥ C bhakṣo
bhakṣīyamānaḥ sarvobhakṣita ⁴⁴¹ A sarvo BC sarvo D sarvo.
⁴⁴² C nārāyaṇaṃsā ⁴⁴³ AC 'varuṇasyo 'cham B 'ayecchu ⁴⁴⁴ B 'bār-
haspatye ⁴⁴⁵ AC ucchaṃ B uccha ⁴⁴⁶ ABC cham ⁴⁴⁷ A ṣoḍa-
śaratrīḥ BCD ṣoḍaśīratrī ⁴⁴⁸ ABCD paryāyāgneyo ⁴⁴⁹ A samdhi
BC sāmpdhīryā ⁴⁵⁰ A āśvina ⁴⁵¹ A vabhrthe ⁴⁵² A yad avare
tirtham B yad ācatirīryam CD yad ācare tirtham ⁴⁵³ A udayanīyam
B udayanīyam ⁴⁵⁴ B kāsūbrahmāmīṣṭyā C kāsūbrahmāsamīṣṭyām, D kā
subrahmaṇyam iṣṭyām ⁴⁵⁵ A yasyām yasyam āmtataḥ C yaasya yasya tataḥ,
D yaayam yasyā āmtataḥ ⁴⁵⁶ C devatāyāḥ ⁴⁵⁷ D tva ⁴⁵⁸ Korrupt.
⁴⁵⁹ D ān (mit Virāma) ⁴⁶⁰ A hatvā ⁴⁶¹ A devayamīti ⁴⁶² D 'ti
⁴⁶³ BD 'mtata ⁴⁶⁴ Kauś. 6. 1 f.; Vait. 16. 17. ⁴⁶⁵ AV 7. 106. 1.
⁴⁶⁶ A karmaviparyāsetayad ṛktaṃ om B karmaviparyāsetiyacadaḥka om
C karmaviparyāseti ya ca yaddṛktā tu; D karmaviparyāseti ya cad ṛkta.
Zum folg. vgl. Gop. Br. 1. 3. 3.

rkta⁴⁶⁶ om⁴⁶⁶ bhūr janad⁴⁶⁷ iti gārhapatyē juhuyād | yadi
 yajuṣṭa⁴⁶⁸ om bhuvo⁴⁶⁹ janad⁴⁷⁰ iti dakṣiṇāgnau juhuyād |
 yadi sāmata⁴⁷¹ om svar janad⁴⁷⁰ ity āhavanīye juhuyād |
 yady atharvata⁴⁷² om bhur bhuvah svar janad om ity āha-
 vāniya eva juhuyād | atha daivatāny | āgneyam hautram |
 vāyavyam adhvaryavam | sauryam audgātram | cāndramasam
 brahmatvam | tasya ha vā agnir hotā "sid | vāyur adhvaryuh |
 sūrya udgātā | candramā brahmā⁴⁷³ | pṛthivi vā rcām⁴⁷⁴ āya-
 tanam | agnir jyotir antarikṣam (vai)⁴⁷⁵ yajuṣām āyatanam⁴⁷⁶ |
 vāyur jyotir dyaur⁴⁷⁷ (vai)⁴⁷⁵ sāmnam āyatanam , āditya
 jyotir āpo 'tharvaṇām āyatanam⁴⁷⁵ candramā jyotir iti
 ca || 4 || atha yad avocāmā⁴⁷⁸ "pattau⁴⁷⁹ somam⁴⁸⁰ ce 'ti⁴⁸¹
 yajamānam ced⁴⁸² rājānam⁴⁸² stena⁴⁸³ ha vā prathamā⁴⁸⁴
 cā "hareyus cittavyāpatyur⁴⁸⁵ vā bhaved⁴⁸⁶ | ity āhā 'śmara-
 thyo ne , 'ty āhatuḥ kāmva-gopāyanau | yadai 'va karmā 'bhy⁴⁸⁷
 adhvaryur⁴⁸⁷ vihitā⁴⁸⁸ tadai 'va sarvakratūn praty āpado
 vihitā | ity āhur ācāryā | atha katham atra⁴⁸⁹ yajamānakarmāṇi
 syur , upacārabhaksapratīś⁴⁹⁰ ce⁴⁹⁰ | 'ty adhvaryur asya yaja-
 māna⁴⁹¹ karmāṇi kuryād⁴⁹² | atra⁴⁹³ yajamānā "sane mār-
 jāliye vā camasau nidhāya tatrā 'sya bhakṣakāle bhakṣāny
 upasthāpayeyur ā samīṣṭa-yajuṣo homāt | prāk samīṣṭa-yajur⁴⁹⁴

⁴⁶⁷ fehlt in ABCD. ⁴⁶⁸ A yajuṣṭam C yajuṣṭam ⁴⁶⁹ A bhuva
⁴⁷⁰ fehlt bei A. ⁴⁷¹ A sāmataṃ ⁴⁷² A atharvatam; cf. Brāhm. Pray.
 5 b: tatra bhūḥ svāhe 'ti gārhapatyē juhoti 'ti varttate | tathau (!) ttarayor
 apī yojyam | yajuṣṭo bhuva svāhe 'ti dakṣiṇāgnau sāmataḥ svah svāhe
 'ti dakṣiṇāgnau sāmataḥ svah svāhe 'ty āhavanīye ibid. Bl. 6 a: tatrā
 "dhānā-nukrameṇa pūrvam gārhapatyē dakṣiṇāgnāv āhavanīya iti homo
 vidhiyate | ṛgvedā "dīnām ca gārhapatyā "dibhir abhiśambapdhaḥ | śru-
 tyamtare ṛgvedo gārhapatyō yajurvedas tu dakṣiṇāḥ sāmavedas tu āhava-
 nīyate iti | ⁴⁷³ Vgl. zu diesen Ausführungen KŚ 25. 1. 4—10.
⁴⁷⁴ kṣavām B unklar C yām ⁴⁷⁵ fehlt bei BCD ⁴⁷⁶ B fūgt sāmā ein.
⁴⁷⁷ OD dyach ⁴⁷⁸ A avocāmā BC avocāmo ⁴⁷⁹ l.: {upapattau?
 Der folgende Passus ist ganz korrupt und mir völlig unverständlich.
⁴⁸⁰ AC saumam ⁴⁸¹ D teti ⁴⁸² A ced rājāna B cemd rājanam
 C yemd rājānaḥ D candrojanas ⁴⁸³ l. stena? ⁴⁸⁴ C pramas
⁴⁸⁵ l. vittam? D vyāpalyur ⁴⁸⁶ BC bhavedad D bhavamyad ⁴⁸⁷ A
 karmābhyadhvaryo BCD karmābhyuddhvaryau ⁴⁸⁸ A vihitat (?)
⁴⁸⁹ Bei ABC fehlt atra ⁴⁹⁰ A āpavārabhaksapratīścety B upacāra-
 bhaksapratīścety C upacārabhaksapratīścety; l.: prāyāścittety? ⁴⁹¹ BC
 yajamanasya ⁴⁹² ACD fügen hinter kuryad ein: adhy B acya ⁴⁹³ A
 fūgt hinter atra ein: bhakṣābhakṣanaya B bhakṣābhakṣanaparyā C bhak-
 sabhaksanapaya D bhakṣābhakṣanāpaya l.: anyatra bhakṣābhakṣanap
 payaya? ⁴⁹⁴ BC "yajūa D "yajū

homāc⁴⁹⁵ ced⁴⁹⁵ yajamāna⁴⁹⁵ āgacchet samastān eva bha-
ksajapan japtvā bhakṣayec cheṣam | samāpyā 'vabhrtham
abhyupeyuh⁴⁹⁶ || 5 || atha ha yam⁴⁹⁷ jivan⁴⁹⁷ na⁴⁹⁷ śrutipatham
gachet⁴⁹⁸ kiyantam asya kalam agnihotram juhuyur yady
eva hitam āyus tasyā 'śeṣam prasamkhyā[ya]⁴⁹⁹ tāvantam⁵⁰⁰
kalam⁵⁰⁰ tad⁵⁰¹ asyā⁵⁰¹ 'gnihotram hutvā 'tha 'sya prāya-
nīyena pracareyur | vyākhyātāh pātraviniyogo⁵⁰² 'pi⁵⁰³ yathai 'va
śarīrādarśane | sa cej jivann⁵⁰⁴ āgacchet⁵⁰⁴ katham vā proṣyā⁵⁰⁵
'gatāya⁵⁰⁵ yathākāryam⁵⁰⁵ karmāni kuryāt | sa⁵⁰⁶ cet svayam-
uttha[h] syād punar asyā 'gnin ādhāyā 'dbhutāni⁵⁰⁷ vācako
japam iti hutvā mārjayitvā tato 'yam āgatah karmāni kuryāt⁵⁰⁸ |
sa cet punar anuttha[h]⁵⁰⁸ syāt⁵⁰⁸ tathā samsthitam evā 'sya⁵⁰⁹
tad agnihotram bhavati | jarāmaryam⁵¹⁰ vā etat sattram⁵¹¹ yad
agnihotram | iti ha śrutir bhavati⁵¹² || 6 || atha ya⁵¹³
āhitāgnir⁵¹³ vipravasann agnibhih pramiyeta⁵¹⁴ katham
tatra pātraviniyogam pratiyād | ity āhā 'śmarathyo⁵¹⁵ yady
anyāni pātrāni yajñā-'yudhāni⁵¹⁶ 'ty upasādyā vihrtye 'gnim
āhrya prajvālya vibhareyur nirmathyam⁵¹⁷ vā prajvālya vihared |
ity etāvata 'ngaprabhrtibhih⁵¹⁸ samsthāpyai 'vam pātraviniyo-
gam ity anuchādayed⁵¹⁹ | 'yad yad utsannāh⁵²⁰ syur vāraṇi-
sahitāni⁵²¹ pātrāni | 'ty apsu samāvaped⁵²² | eṣā te 'gne⁵²³

⁴⁹⁵ A homādyajamāna ⁴⁹⁶ B upahareyuh C hareyuh ⁴⁹⁷ B jivantah
D jivanah; (st. yam l. yo) ⁴⁹⁸ Ein ähnlicher, z. B. Ait. Brāhm. 7. 9
erwähnter Fall ist der, daß man von dem Āhitāgni fälschlich hört, er sei
gestorben; cf. (Āsv. Prāy. 8b): yasminst āhitāgnau jivaty eva mṛtasābdaḥ
ēryeta tadā 'gnaye surabbaye pūrnāhutih | cf. Agn. Prāy. 14b' surabhaya
eva yasminś jive mṛtasābdaḥ | yasmin āhitāgnau jivaty eva mṛta iti
yadi śabdaḥ samjāyeta tadā surabhimate 'stih (!) kartavyā | ⁴⁹⁹ D
'knyai ⁵⁰⁰ A ti varttāmānakālam A tā vratam ⁵⁰¹ A tasyā
⁵⁰² A 'viniyoge ⁵⁰³ fehlt bei BCD ⁵⁰⁴ B jivanamniāgachet CD jī-
vanam nā 'gachet ⁵⁰⁵ A prokṣāgatakāyadhākaya B prosyagata-
kāya C prosyagatakāyadhākāya; D presyāgatāya yathā kārya ⁵⁰⁶ D.ese
und die dazwischenliegenden Worte fehlen bei D. ⁵⁰⁷ B ādhāy-
āmbhutāni C ādhāyādbhutāni ⁵⁰⁸ Mss. unklar; sie lesen hinter
uttha syād die Silbe at; C utthāsyād at. ⁵⁰⁹ BC syām ⁵¹⁰ BC
jarāmarya A jarāmardyam D jarāmāyam ⁵¹¹ A sarvatra ⁵¹² D
vadati ⁵¹³ ABC yat tryāhitāgnir ⁵¹⁴ cf. oben Anm. 308, —
'agnibhih" ist wohl zu streichen. ⁵¹⁵ A 'śmayorathyo B imayorathyo
⁵¹⁶ A yañāni yudhāni B yajayudhinity ⁵¹⁷ B nirmathya ⁵¹⁸ C
'ngap prabhṛt' ⁵¹⁹ A anutsādayed B anuchāwayed ⁵²⁰ A idet
samna B utthamta C utamna D utthamna; zu erwarten wäre etwa-
mārttikah cf. unten 6. 6. ⁵²¹ C vārupi; l.: varuṇa? ⁵²² cf. oben
Anm. 58. ⁵²³ VS 2. 14?

yo agnis⁵²⁴ | tayā me⁵²⁵ hy āroha tayā me hy āviṣe⁵²⁶ | 'ty a-
smamayāni vā⁵²⁷ lohamayāni vā brāhmaṇebhyaḥ prada-
dyād⁵²⁸ | daśaratram niyatavratā[h] syuḥ | samvatsaram cā 'pi
gotriṇa , ekādaśyām keśaśmaśru - lomanakhāni⁵²⁹ vāpayitvā |
'dbhutāni prāyaścittāni⁵³⁰ vācākāṃ⁵³¹ japam iti hutvā mā-
rjayitvā⁵³² tato yathāsukhacārīṇo⁵³³ bhavanti || 7 || atha
yady enam anahitāgnim iva vrthā-'gninā⁵³⁴ daheyur evam
asyai 'sa⁵³⁵ mṛtpātraviniyoge⁵³⁶ | 'ti patnya⁵³⁷ bhavati | 'ty
āhā 'smarathyo | ne 'ty ābatuḥ kāvagopāyanau | yadai 'va
karmā 'bhy⁵³⁸ adhvaryur⁵³⁸ vihitas tadai 'va sarvakratūn praty
āpado vihitā | ity āhur ācāryā | atha katham asyām āpattau
yathai 'va śarīrā-'darśane vā samāmnātānām āpadām⁵³⁹ ka-
tham tatra pātraviniyogaṃ pratiyād ity āhā 'smarathyo ,
'raṇyor agnīn samāropya śarīrāṇām ardham eṣā⁵⁴⁰
tūṣṇīm nirmatbhyā prajvālyā vihrtya madhye 'gninām⁵⁴¹ edhām⁵⁴¹
citvā darbhan samstīrya tatrā 'sya 'śarīrāni nidadhyur | bhāru-
ṇḍasāmāni gāpayed|yady⁵⁴² agāthah⁵⁴³ syād athā 'py asāma⁵⁴⁴
kuryā[c] | charīrā-'darśane pālāsa-tsarūṇy⁵⁴⁵ āhṛtyā 'thai
'tāni puruṣā-"kṛtmi kṛtvā ghṛt[en]ā 'bhyajya māmsa⁵⁴⁶-tvag-
asthy asya ghṛtam ca bhavati 'ti ha vi(r)jñāyate⁵⁴⁷ | yady
āhavanīyo devalokaṃ yadi daksimāgniḥ pitṛlokaṃ yadi gārha-
patyo mānuṣyalokaṃ | yadi yugapat sarveṣv asya⁵⁴⁸ lokeṣv⁵⁴⁸
avaruddham bhavati 'ti ha vijñāyate | tasmād yugapad
eva sarvāṃt sādāyitvā 'tha yady enam an[va]lābheta punar
dahet | stēnam⁵⁴⁹ iva⁵⁴⁹ tv⁵⁴⁹ eva brūyād | yat kim cā 'vidhi-
vhitam karma kriyate tasyai 'śai 'va sarvasya kṛptiḥ sarvasya
prāyaścittīś ce | 'ti hi⁵⁵⁰ śrūtir bhavaty⁵⁵¹ | athā 'py atrā 'gner

524 AV. 12. 2. 7? 525 B pre 526 a. Gop. Br. 2. 4. 9, Vait. S. 24. 14.
527 BOD ca 528 Vgl. das unten unter 4. 1 und 6. 5 Gegebene; s. a.
K. Ś. 25. 7. 32 folg. 529 BC roma* 530 D citta* 531 BCD
kām statt vācākāṃ vgl. oben 3. 6: vācako japam 532 fehlt
bei D 533 AB 'vāriṇo 534 bei D fehlt gñinā 535 B asyaivā;
AC asyaṣa D asyaṣāt 536 bei D fehlt mṛt 537 A patrya;
I pātriyo? 538 D karmābhy uddhvaryau 539 A āpadām 540 eṣā
unverständlich; davor jedenfalls eine Lücke; D eṣām 541 AD
'namedham B 'nam medham G 'namedhyam 542 D yathā
543 ABC agātha D gātha 544 B asama C asame D āsame
545 so mit sämtlichen Mss., vgl. Āp. 9. 11. 23. K. Ś. 25. 8. 15 546 BCD
mamsam 547 cf. Ait. Brāhm. 7. 2. 548 A unklar B avasya lokeṣv
549 D svenam ity 550 B ha 551 Hier endet nach D der Abschnitt 8;
der Rest fehlt.

ayatā⁵⁵² somatanur⁵⁵² bhavati | samanvāgamevāvām⁵⁵³ kar-
 masu samanv ā 'trā "gamayed | yat kimcid yajñe vṛiṣṭam
 āpadyeta tasyai 'śai 'va sarvasya kṛptiḥ sarvasya prāyaścittis
 ce | 'ti hi śrutir bhavati | 8 | athā 'taḥ sattrīnām⁵⁵⁴ vakṣyā-
 mah pravṛtte⁵⁵⁵ tantre 'ntastantre vā grhapatir⁵⁵⁶ upatā-
 pah⁵⁵⁷ yasya⁵⁵⁸ "yur⁵⁵⁹ grhi[t]vā⁵⁶⁰ 'nugacheh⁵⁶¹ kamam
 tasya putram bhrātaram vo 'padikṣya⁵⁶² samāpnuyur | (na⁵⁶³
 samāpnuyur) | na⁵⁶³ vā rtvijām cai 'kam iva⁵⁶⁴ | ne 'ty⁵⁶⁴ āhā
 'śmarathyo | na hi grhapater⁵⁶⁵ upadikṣā⁵⁶⁶ vidyate | grhapatiḥ
 samikṣya⁵⁶⁷ yadi manyeta | jived ayam ahorātrāv ity ekāhāny
 (ekadvivāsavane)⁵⁶⁸ sarvāni savanāni samāveśayed | yasmims
 tu samāveśayet tasya savanasya vaśam upayānti 'tarāni | sa-
 vanāni nānātantrāni ced api bhavanti durgāpattau ca⁵⁶⁹ sa-
 māse⁵⁶⁹ ve 'ṣṭinām⁵⁷⁰ samāveśa[yed]⁵⁷¹ vakṣyakāmo⁵⁷¹ | yāḥ⁵⁷²
 kās cai 'katantrā⁵⁷² iṣṭaya[h]⁵⁷³ syur avyavahitāḥ⁵⁷⁴ kāmam tā
 ekatantrē⁵⁷⁵ samāveśya haviṣām ānupūrvyeṇa pracaret | prak
 sviṣṭakṛto⁵⁷⁶ mukham tu pañcā-"jyā-"hutir juhuyād | agnaye
 somāya viṣṇava indrāgnibhyām prajāpataya iti | yadi sauviṣṭa-
 kṛtyā pracaranti khalu vai yadi bahūni vā sruveṇa yathāvadā-
 nenā⁵⁷⁷ 'tikrāmet | 9 | athā 'taḥ sa[t]trīnām vakṣyāmah |
 pravṛtte tantre samnaddhe-'dhmā-barhiṣi paścāc candramasam
 paśyed ya⁵⁷⁸ eṣā 'mā(mā)vāsyāyām⁵⁷⁸ āgneyaḥ puroḍāśas tam
 pāthikṛtam⁵⁷⁹ karoti prakṛtye 'taram vinai | 'tad yajñas chi-
 dyate ya etām antareṣṭim tanvite | 'ti hi śrutir bhavaty | atha

552 l.: āpattau? so 'tanur? 553 B samalage vācām C saman-
 vagevācā (tvā?) karma; sāma tv āgamayed (vāvām) karmasu sāma vā 'trā
 "gamayed || āgāpayed statt āgamayed zu lesen? also; im ersteren Falle
 soll man zu ihm wie zu einem Diebe (d. h.: leise) reden? l.: samanv-
 āgame vācām? 554 ABC sattrīnām 555 ABD
 prakṛpte. 556 A ditt: grhpati 557 BD upatāpa 558 BCD ayā
 559 B "ya 560 B gahivā 561 CD "nugachah; dem Wortlaut nach
 für mich nicht rekonstruierbar. Dem Sinne nach: „Wenn der Hausherr
 während oder nach Vollendung eines Opfers krank wird oder stirbt . . .“
 562 B "padi C padikṣam 563 B ne C läßt na aus. 564 ABCD
 ivāntiyā 565 ABCD* tir 566 upadikṣya; A wiedernolt die
 Worte von samāpnuyur bis upadikṣā (sic!). 567 C samikṣā 568 Soll
 wohl Glosse sein und gelautet haben: ekadvivāsanī 569 A vasamāso
 BCD casamasan. 570 B vaiṣṭinām 571 A samā BC samāveśa-
 vakṣakāmo 572 BC yaścaika D kaścaikam* 573 B drṣṭayaḥ
 574 A avyavahita BC avyaveditāḥ 575 B yekatantra 576 ABCD
 *kṛta 577 C yathavajānena 578 B yeśama 579 B prakṛtam
 C pavi(?)kṛtam

yasya paurnamāsyam (vā⁵⁸⁰) vyāpadyeta kāmam tatra prā-
kr̥tiḥ⁵⁸¹ kuryāt | tad⁵⁸² ya[h] kratur [dyāvākrato vā vāyo]
vidyate⁵⁸² 'tha nirvapaty | āgneyam aṣṭakapālam aindram
ekādaśakapālam āsādy havimṣi prāyaścittir⁵⁸³ juhuyāt | yad
udagān mahato mahimā asya⁵⁸⁴ māno asya jagataḥ pārthi-
vasya ma naḥ prāpad uchunā⁵⁸⁵ kācid anyā | kasmai devāya
haviṣā paridadema svāhe 'ty | athā 'taḥ paśubandhaḥ | pari
yajñasya bhojyasya⁵⁸⁶ bhojyavatkā⁵⁸⁷ mo⁵⁸⁸ ye⁵⁸⁹ kecit ta-
trasthāḥ paśavaḥ somakāriṇa⁵⁹⁰ teṣāṃ bhakṣabhakṣaṇam | tad
yathā varāha-mārjā[ra]-māhiṣam⁵⁹¹ śakuno⁵⁹² 'nyo 'vadānāni
māmsāni jāṅgalāni ca yady aśiṣaḥ⁵⁹³ syān māsi māsi śaḍdho-
tāram juhuyāt | sūryam te cakṣur gacchatu vāto ātmānam
prāno dyām prsthāntarīkṣam ātmāngair yajñam prthivīm
śarīraiḥ vācaspate 'chidrayā vācā 'chidrayā juhvā devāvrdham
divi hotrām airayat svāhe 'ti śaḍdhotāram hutvā⁵⁹⁴ prajā-
patih sarvam eve 'dam utsrjed | iti hi śrutir bhavati⁵⁹⁵, 10 ||
(ity⁵⁹⁶ atharvavede vaitānasūtre prāyaścitta - prasamge ekā-
daśo 'dhyāyah⁵⁹⁵ iti yajñaprāyaścitte tritīyo 'dhyāyah sa-
māptah.

(sānnāy⁵⁹⁷ yad udbo-) dhayeyuṣ⁵⁹⁸ ced vatsā⁵⁹⁹ vāyavyā-
(yā)⁵⁹⁹ yavāgvā⁵⁹⁹ sās[nnāy]yam⁵⁹⁹ yajetā⁶⁰⁰ | 'py⁶⁰⁰ ekasyā[m]

⁵⁸⁰ vā fehlt bei B. ⁵⁸¹ AO präkr̥ti B kr̥ti ⁵⁸² A
liest statt dieser und der zwischenliegenden Worte: vā krator vā vāyo
vidyata; D nahyakraudyāvākrator vā vāyo vidyate; — statt ya kratur
vermute ich: prakrtir; möglich auch: tad yaḥ krto vā yo vā 'krto vidyate
⁵⁸³ A prāyaścittir B 'ścitti C 'scitf, D 'scittam ⁵⁸⁴ A asyam; dieses
Zitat ist für mich unermittelbar. ⁵⁸⁵ l.: uchunā? ⁵⁸⁶ fehlt bei B.
⁵⁸⁷ l. vielleicht: bhuktva ⁵⁸⁸ l.: 'mi? ⁵⁸⁹ A pe ⁵⁹⁰ BD soma-
kāriṇam ⁵⁹¹ A 'māhiṣam BC 'hiṣa; D 'hiṣu ⁵⁹² B śakuno AD
śakunā; zu erwarten wäre: māhiṣāṇām śakunānam ⁵⁹³ ACD 'śiṣa;
gemeint ist etwa: aśiṣuḥ, der Sinn des Satzes findet sich wieder z. B.
Brāhm. Prāy. 77 a. yadi śyeno vā mām[sam] haret | anyad vā sattvam
anyad vā 'vadānam yad apā[nṛkṣac chakunir?] iti juhuyāt | jede Be-
rührung durch räuberische Tiere wie z. B. die Krähe ominos: AP 87 2 1.
⁵⁹⁴ ABC vibrtvā K. Ś. 6. 1. 36. Zur Fassung dieses Textes gegenüber
einer Reihe von anderen (s. Bloomfield, Conc. u.: vacaspate chidraya . . .)
neigen unsere Mss., wie die Lesungen von A: airaya B: airayam CD
a.rayam beweisen. ⁵⁹⁵ Diese und die zwischenliegenden Worte fehlen
bei A D 'śaḍdhotāram hutvā prajāpatih ⁵⁹⁶ fehlt bei A. ⁵⁹⁷ AD
sāmāyam; cf. Ap. 9. 1. 24 ff. ⁵⁹⁸ A udabodhayeyuṣ B udbhaddoyeyuṣ . . .
⁵⁹⁹ B vatsayavyāthavāgvāsāmyam C vatsāvayavyayavagvāsa, D vat-
savayavyaya yavāgvā sāyam; zu diesem Abschnitt vgl. Aāv. 3. 13. 13 folg.
⁶⁰⁰ AD 'tāth

dhītāyām adhitā dohayed | adhitābhiḥ samsthāpya⁶⁰¹ dhītānām
vatsān⁶⁰² apākṛtya⁶⁰² śvaḥ⁶⁰³ sāmñāyyena⁶⁰⁴ yajeta⁶⁰⁵ | sayam-

⁶⁰¹ A samatha ⁶⁰² A vatsānapakṛtya B vatsanasakṛta C .. tsana-
thakṛtyah, cf. Brahm. Prāy. 17 b (äußerst korrupt); K.Ś. 25. 4. 39. ⁶⁰³ A
sva B śruḥ ⁶⁰⁴ A sāmñāyyena B sāmñāyyena CD sāmñāyyena
⁶⁰⁵ Hierzu findet sich in dem Passus Brahm. Prāy. 17a folgende, durch
Korruption fast jedes Wortes leider verschleierte Parallele (ich zitiere
ohne Veränderung des Textes): yadi vatsā apākṛtā dhayeyuḥ tatra nā
"dhānam v.dniyate | kiṃ tārhi mitratveno 'padiyate tatrasidam prāya-
ścittam vaks[y]amānam bhavati | vatsaprahāṇam kiṃ vatsānādhāne praya-
ścittam | mṛgaṇāpasūnāpādhāne prāyaścittam mā "bhūd ity apākṛtā iti
apākṛtair dhāne prāyaścittam | ... apare tu tatra dṛṣtvā tu vṛthā eve
'chanti vāyavye 'ti devatā-viśeṣa-niyamārtham | yavāgve 'ti ... var-
ttamāne vatsān apākṛtya punar yajete 'ti ... vāyavyā yavāgvā praca-
ryeta | ... nirvāpakalo na viśasyate | tatra nimittakāla eva nirvāpāḥ
kuta etad gamyate | sāyamdohārtā vaksyati imdrāya vṛthā nirvapeta
śvobhūte teṣv anunirvaped iti ... śvobhūteṣv eva vṛthi-yavesu vā pra-
krtebhyo 'gnyādhibhyo 'nyādhibhyo 'nunirvapet | ... sāmñāyyābhāvād dhotā
nirgatayānābhyyuditeṣṭi yasya sāmñāyyam candramā abhyuditi darśa-
nāt ... vgl. oben 2. 1 u. Brahm. Prāy. 22a: sāyamdoham iti samastatā
yam doham iti samasta-sāyamdohasyā 'pahāre doṣe vā dvaidhe dohanam (!)
avayavāpahārasaṣeṇa yāga eva bhavati | atha dvaidham dohane prasrute
tatra dugdhāsu vatsā-'pakāraṇādi dvitīyasāyām kubhyāṃ dohaḥ kartta-
vyaḥ | ekasya dvayoḥ paśūnām vā ekatra dugdhāsu vatsāpakāraṇādy
anyasyām tāvatyo dugdhāseṣe dvaidham dohayet | dvaidham dugdhe āya-
sya sāyamdohasyo 'palanobhayoḥ pracāraḥ karttavyaḥ | ... Bl. 22 b: yadi
sāyamdoha ārttim niyād indrāya vṛthā nirvapeta ... yadi sāyamdohe
vatsā dhayeyuḥ prātardohārtiḥ ayāt tatra vāyavyā purodāśau karttavyaḥ |
sāyamdoha-prātardohē dhite purodāśau vāyavyā ca yadi sāyamdoha ārttir
iti vṛthāyo nirupatā vijñānam pūrvā vatse dhite indrāya vṛthā yavān vā ...
nirvāpāḥ karttavyaḥ | yady ubhāv aindram pañcasārāvam odanam pacet |
yady ubhāv iti prakṛtau sāyamdohaprātardohau tau pratyavamsyete |
yady ubhāv [v]a[r]tti[m] niyetām . . ity arthah | tatre 'dam prāyaścittam pañ-
casārāvam odanam pacet | yad iha vidhiyate yavāgūḥ purodāśaḥ pañca-
śaravo vā sarvaskanne naṣṭe duṣṭe ve 'ty asyā yavād indrāye 'ti yamā-
rtham ahamdrayājino 'pi 'ndrāyāgāvacanādyah prakṛto yogo yavāgū
purodāśaḥ pañcasāravo vā tat-sambandho yaga syāt | — Bl. 24a: yasya
sāmñāyyam haviḥ candrama abhyudiyat vatsān u pratimudet sāyamdohe
haviṛātamecanam vrato yathākālam yajeta ... Bl. 25a: dhite [']dniteṣv
arttigate va vatsān apākṛtya punar yajet | cf. unten 5. 3 und Brahm.
Prāy. 26 b. yasya sāmñāyyam candrama abhyudita abhyuditasā 'nantaram
pasukamo 'navāsyam iṣṭvā tūṣṇīm sarvan vatsān apākaroti ... cf. Agn.
Prāy. 6 b: vatsānam dhanē vayave yavāgūḥ | sāmñāyya-'rtham apākṛtanam
vatsānām pane(m) vāyu-devatya yavagūn nirupya taya yaṣṭavyah sarva-
pane etat prāyaścittam | pīta-siṣṭam eva haviṣaḥ paryanitam cet, vyāhrti-
homa eva na yavagūḥ | yavāgvā yagam kṛtvā punar yagah karttavyaḥ
vgl. Aśv. Prāy. 3a: sāmñāyārtham apākṛtanam sarvapāne vayudevatyām

doham⁶⁰⁶ ced⁶⁰⁶ apahareyuh⁶⁰⁶ prātardoham dvaidham kṛtvā
'nyatarat sāyamdohasthāne kṛtvo 'bhābhyām yajeta⁶⁰⁷ prā-
tardoham⁶⁰⁸ ced⁶⁰⁸ apahareyuh sāyamdoham dvaidham⁶⁰⁹
kṛtvā 'nyatarat⁶¹⁰ prātardohasthāne kṛtvo 'bhābhyām yaje-
to⁶¹¹ 'bhan ced duṣyeyātām aindram pañcaśarāvam⁶¹² oda-
nam⁶¹² nirūpyā⁶¹³ "gneyena pracaryai "ndreṇā 'nupraca-
red uttaram upo 'sya(to) v(ā)do 'bhābhyām yajeta | sarvāṇi
ced dhavīṃṣy apahareyur duṣyeyur⁶¹⁴ vā "jyena ca devatā

yavāgūm nirūpya śrapayitvā yaṣṭavyam | sa tvam no . (RV. 8. 26. 25)
īśānāya prahutum yas . . . (RV. 7. 90. 2); vājy asi vā* (RV. 10. 56. 3) iti
yāyānuvākye | avadāna paryāptene 'ṣṭvā punar yajeta |

⁶⁰⁶ A sāyāyamdoham vekṣasvabareyuh B sāyamdoha cadepahareyuh
⁶⁰⁷⁻⁶¹¹ Diese und die inzwischenliegenden Worte fehlen bei D. ⁶⁰⁷ Brahm.
Prāy. 68a: tathā 'nyataranāse ekam api sa pūrva[m] dvaidhikṛtya nir-
mathya ity eke; — zu dem ganzen Passus Ath. Prāy. 4. 1 vgl. Āp. Ś. 9.
1. 21 ff.; cf. Āśv. Prāy. 17 b: sāyamdohe naṣṭe prātardohaṃ dvaidhā vi-
bhājyai 'kam bhāgam ātapya tābhyām yāgam kuryāt || prātardohē naṣṭe
tad devatyam paroḍāṣam kṛtvā yāgaḥ || āmīkṣānāse 'py etat || tasyāḥ prā-
tardoha-vikāratvāt || āmīkṣām eva utpādya tayā yajete 'ti kecit vājina-
nāse ājyena yāgaḥ || sānnāyē ubhaya-doṣe aindram pañcaśarāvam oda-
nam gārhapatyē śrapayitvā tene 'mdra-yāgaḥ || atra sarva-prāyāścittam
viṣṇu-smaraṇam ca kāryam | ⁶⁰⁸ A prātardhi cen ⁶⁰⁹ A cedvai-
dham B dvaidhyam C dvaidham ⁶¹⁰ A 'nyatarata ⁶¹¹ A yajñeto
B yajete ⁶¹² A pañcaśarāvodanam; cf. Āśv. 3. 10. 27; K. Ś. 25. 5. 2;
s. auch unten in 4. 4. ⁶¹³ ABC nirūpyā* D setzt mit dem

korrupten Passus wieder ein: tau bhau ce duṣyen mā tām aindram
pañcaśarāvam odanam nirūpyā ⁶¹⁴ Brahm. Prāy. 7a bringen folgende
Klassifizierung des rituell Unreinen: duṣṭam trividham varṇayanti | . . .
jātīduṣṭam āśrayaduṣṭam samsargaduṣṭam ca | jātīduṣṭam pa.āṃdu-grn-
janakā-"di | . . . āśrayaduṣṭam anāryādi-parigrhitam tatṛā 'pi mlechā-
"dibhir anāryaiḥ saba samvyavahāra . . . samsargaduṣṭam maiḥ-"dibhiḥ |
. . . evam ādibhir upahatam dravyam apo 'bhyavaharet | apaḥ pratiga-
mayet || vgl. ibid. 7b. . . . tad vā praksepya tatṛā 'vo 'dakam āś.ñcet. . .
ibid. 8a: atha pārāny apo 'bhyavahared iti varttate . . . nirlikhed dāru-
mayam . . . niṣṭapen mārṭikam | adbhīḥ sauvarṇa-rājatam saṃśodhayed
iti śeṣaḥ athavā nirlikhed iti varttate | nirlekhanam ca saṃśodhanam
mārṭikasya niṣṭapanam sauvarṇa-rajatasyā 'dbhīr eva saṃśodhanam | iti
upasargah | Über den Begriff des Substituts findet sich ibid.
B. 9a folg. eine Auseinandersetzung. Nachdem eine Stellvertretung des
Opferfeuers und des Opferherrn als ausgeschlossen hingestellt ist (Bl. 9a
aguer na pratīdhiḥ avāmināḥ ca pratīdhir nā 'sti | samavāyāt yo hi
yajate sa eva phalena sambadhyate | tasmad yajamānasya pratīdhir na
'sti) sagt der sehr korrupte Passus, in interessanter Weise den Begriff
der Opferbarkeit umschreibend: . . . yathā māsā(?)-masūra-kodravā-"di
yasya yam(?) samyogaḥ | sarvatrai 'va pratīdhyate | ayajñīya vai maṣaḥ |
ayaṇyāḥ kodravā iti . . . und ibid. 10a: atha yajñīyam anapratīdhyeyam

yajeta⁶¹⁵ | 'thā 'nyām adosām iṣṭim tanvitā(m | a)po dustam⁶¹⁶
 abhyavahareyur⁶¹⁷ | brāhmaṇair abhaks[y]a[m] dustam havir |
 bhūtam⁶¹⁸ ced ājyam skanded⁶¹⁹ bhūpataye⁶¹⁹ svāhe 'ti⁶¹⁹
 tribhīr prādeśair diśo mimāya tad yajamāno devān⁶²⁰ janam⁶²⁰
 agann⁶²⁰ ity⁶²⁰ anuṣaṅgo⁶²¹ | yajñasya tvā pramaye 'ti
 catasrbhiḥ parigrhnyāt | yajñasya tvā pramayo-'nmaya-'bhi-
 maya pratimaya (paridadema)⁶²² svāhe⁶²² 'ty | anutputam

yathā palāśasya pāribhadrakah | āsvatthasya gardabhaṇḍah khadirasya
 kedira(?) bhavati sāmānyena tu kvacit tatas teṣam aparigrahaḥ | anyatrā
 'cod.tatvāt pratīśidbhasya ca māśāde(?) aparigraha eva tatā 'nugrahiḥ
 ukta-vrīna(!)-yavā(!)-puroḍāsasya teṣām alābhe tuṣavatfām tamḍulavati-
 nām oṣadhbūm puroḍāsān kurvamti māśādi-varjam iti . . . ; vgl. auch
 ibid. 28a: sarvaskanne naṣṭe duṣṭe vā yathāpūrvam punaḥ saṃskaraṇam |
 und die ganz verderbte Stelle 29b: āsanneṣu haviṣṣu sarvasmin duṣṭe
 dugdhe vā naṣṭe vā sarvam saṃsodhya vatsāpākaraṇādi-sadyahkriyā
 ṣoḍāśa-dārvidbmapindapitrya . . . vedyāḥ saṃskaraḥ kṛta eva | mṛt pra-
 diyate | āyati anumamtraṇam .uā 'gnihotram doḥādi siddham | vedam
 kṛtvā(?) paristarānāpātrayogaḥ siddham anyat | Vgl. auch K. Ś. 25. 4.
 13 folg., — verunreinigtes Wasser wird weggegossen: AP 37. 18. 1. Das
 nirlekhanam resp. saṃsodhanam der Opferinstrumente erfolgt mit der
 Hand: [śuddhir] yajñapātrāṇām pāninā yajñakarmaṇi (Agnip. 156. 4.,

⁶¹⁵ cf. Āp. 9. 15. 14 f. ⁶¹⁶ cf. Brahm. Prāy. Bl. 6b: duṣṭam apo
 'bhyavaharet | und Bl. 7a: tathā ca dharmāśāstre | vasā śukram aṣṭ
 majjā vip mūtram karmavān nakhāḥ | ślemā-'śru dūṣikā(?) svedo dvādaśai
 'te nṛṇām malāḥ | cf. K. Ś. 25. 5. 9 folg., vgl. Anm. 58 und die dort zitierten
 Stellen. ⁶¹⁷ Āsv. Prāy. 17a folg.: vyāpannam havir jāle vinikṣipet ||
 tatā 'jyena viṣṭakṛt | prayāja-'dy-aṅga-havir-nāṣe tu tad dhavir ut-
 pādyate na yajeta || na tatā 'gnyanvādhānādi punaḥ prayogaḥ ||

⁶¹⁸ Nur verständlich als Korruptel einer älteren Fassung von Āp. 9.
 15. 17: yad āryāṇām abhojanīyam syām na tena yajeta; — statt bhutam
 l.: pūtam? vgl. unten: anutpūtam ⁶¹⁹ A skandet tad adbhūtayeye
 svāhe 'ti B made skande ced bhūtamyece cet svāhe 'ti CD skande
 ced bhūpataye cet svāhe 'ti; vgl. Āp. 9. 13. 6, 7; 14. 28. 6. ⁶²⁰ A
 devām janmāṅga nityam B devām janmāgamnityam CD devām
 janmāṅgam nityam, dieser Vorschrift entspricht genau Āp. 9. 13. 5.

⁶²¹ Brahm. Prāy. 30b: devāḥ janam agan . . . iti skannam abhinamtryā
 'po ninayet | Āsv. Pray. 9a: athe 'gñi-madhye haviṣam skannam abhi-
 mṛset || devāḥ janam agan yajñas . . . amhaso (Āsv. 3. 13. 15). bhūpataye
 svāha bhuvanapataye svāhā bhūtānām pataye svāhā yajñasya tvā pramayo
 'nmaya bhimayā pratimaya drapsāś caskamda ceti (RV. 10. 17. 11. . . .
 Auch des Überlaufens des Opfermuses wird gedacht: Āsv. Prāy. 16a
 carau śrāpyamāne pragdiśi tāpād utsikte . . . dakṣiṇatāś ced . . . paścāc ced
 . . . uttaratāś cet . . . yugapat sarvatāś cet . . . vidikṣu [cet] . . . || utsiktam
 carum apyāyati || ⁶²² So BC; A liest: yajñasya tvā pramadanmayā-
 bhimaya paridadema avāhe 'ty. Bl.'s Index verzeichnet nur: yajñasya tvā
 pramayonmayābhimaya pratimaya, so auch die wahre Meinung der korr.
 Fassung von D; vgl. Āsv. 3. 13. 15; zu vgl. ist ferner: Ap. 9. 13. 6.

ced ājyam skanded⁶²³ vittam⁶²⁴ prānam⁶²⁴ dadyāt⁶²⁵ | tatho
 'tpūtam⁶²⁶ utpūyamānam ced ghṛtam⁶²⁷ dadyād atho 'tpu-
 tam⁶²⁸ utpūyamānam ced ghṛtam⁶²⁹ prānam dadyād⁶³⁰ deva-
 tāntare⁶³¹ ced⁶³¹ ghṛtam⁶³¹ | āhutilopavyatyāse⁶³² | tvam no
 agne sa tvam na⁶³³ | iti sarvaprayāścittam⁶³⁴ juhuyāt |
 tvam no agne varuṇasya vidvān⁶³⁵ devasya hedo 'vayasi-
 sisthāh | yajistho vahnitamaḥ śośucāno viśvā dvesāmsi pramu-
 mugdhy asmat || sa tvam no agne 'vamo bhavoti nediṣṭho
 asyā uśaṣo vyūṣtau | ava yaksva no varuṇam rarāṇo vihi
 mṛḍikam suhavo na edhi svāhe 'ti | devatā-'vadāne yājya-
 'nuvākya-vyatyāsa⁶³⁶ 'nāmnāta⁶³⁶-prāyaścittānām vā⁶³⁷ yady

⁶²³ AB skandet C skande ⁶²⁴ cf. Āp. 9. 13. 1. ⁶²⁵ cf. Mān. Ś. 3. 1. 2. 1.
 Auch die Verunreinigung der Schmelzbutter verlangt Sühne (Āsv. Prāy. 17 b):
 ājyo-'pahataṁ tajjale prakṣipyā 'nyat samskritya tena pracārah ||; vgl. ibid.
 18a: avattadv-avadānā—"deh ślemādina nāse punar āyatanād eva 'vadāya
 sarvaprayāścittam kṛtvā yaṣṭavyam || eka-dvy-ādy-avadāna-vaikalyena 'ṣṭvā
 tvam no agne sa tvam no agne (Āp. 9. 12. 4) ity etābhyāṁ sruvāhuti hutvā
 punar avadāya yajete 'ty uktaṁ prāyaścitta-candrikāyām || ⁶²⁶ D anu-
 pūtam ⁶²⁷ A unklar; BC vrtam, cf. M. S. 1. 4. 13. ⁶²⁸ A 'tpūyam
⁶²⁹—⁶³¹ Diese und die inzwischenliegenden Worte fehlen bei D. A ve
 vittam B va cica C ve cinva ⁶³⁰ cf. Āp. 9. 13. 2 yady utpūtam citram
 deyam. Dieß ist ursprünglich der Sinn des hier gänzlich korrumpierten
 Passus gewesen. ⁶³¹ A evatāntaravedvittam B devatāntāmnāreac-
 cittam C devatāntare cec cittam; so D, jedoch: 'tara cec ... ⁶³² Das
 Zuviel oder Zuwenig bei dem Herausgen von Mantra erheischt Sühne
 (Āsv. Prāy. 18a): āśrāvāna-pratyāśrāvāna-vaśatkāreṣu mantrāntara-nyūnā-
 'tūreke sati āśrāvitam atyāśrāvitam (Āp. 3. 11. 2) ity adhvaryuḥ survaṇa
 juhuyāt || Des Ausfalls des ganzen Agnihotra-Opfers wird gedacht in
 Agn. Prāy. 10 b: prasaṅgād dhomaṁ lopaprayāścittam likhyate | ekasya
 dvayor bahūnām api vichede caturgr̥hitam manasvatyā juhuyāt | anekā-
 'gñihotrā-'tipatti-nimittam manasvatyā caturgr̥hitam hoyaṁ 'ti samkalpyā
 'gnim vihr̥tya manasvati[r] juhuyāt | kecid yāvantah kāla- [l.: lā?] homena
 vichinnās tāvato(m) ekaikam kalam prati(!) ekaiko homaḥ kartavyaḥ |
 na manasvaty-āvr̥tīh | pakṣahoma-nyāyena tān homān kuryād iti prayā-
 ścitta-pradipe | ⁶³³ RV. 4. 1. 4f.; cf. Brahm. Prāy. 14 b: ... devatāvadāna-
 yājya-nuvakya mantra-karma-viparyāse 'nāmnāta-prayaścitt ... apadi
 tvam no agne sa tvam no agna ... bhinna-krama-yogo(!)-viparyāsaḥ ..
 cf. „karmaviparyāsaḥ" oben in 3. 4. — devatāviparyāsa- K. Ś. 25. 5. 19.
⁶³⁴ CD 'prāyaścittim cf. hierzu Āp. 9. 16. 10. ⁶³⁵ RV. 4. 1. 4. ⁶³⁶ A
 'tyāsenatyāta B 'tyāsenāmnātaḥ C 'tyāsenatyāta D 'tyāsenvāmnāta;
 vgl. Asv. 3. 13. 14. K. Ś. 25. 5. 19. ⁶³⁷ vgl. Āsv. Prāy. 17 b. yagāt
 prāg dhotur yājya-'nuvākya-viparyāse sati und ibid.: kṛte tu yage
 anuvakya-viparyāsa-jate prāyaścittam eva na tu yāgā-'bhyasaḥ || yajyāyām
 api avihita-devatāyām tad-devatāyām anyadevatāyām vā vihita-devata-
 'deśam kṛtvā vihitām eva devatām dhyāyan yadi vaṣaṭ kuryān na tadā

rkto⁶³⁸ 'bhy ābhādhā syād⁶³⁸ bhur janad iti gārhapatyē juhuyād | yadi yajusta om bhuvō janad iti dakṣiṇāgnau juhuyād | yadi sāmata om svar janad ity āhavanīye juhuyād | yady⁶³⁹ anājñatā brahmata om bhur bhuvāḥ svar janad om ity āhavanīya eva juhuyād⁶³⁹ ājyabhāgānte sve⁶⁴⁰ devatām āvāhayīṣyan yasyai ('va) havir nirupatā syāt tato-'ntaya yajeta "jyasyai tāni nirupya⁶⁴¹ | yadi bhāginīm⁶⁴² nā "vāhayed⁶⁴² yatra smaret tatrai 'nām upo-'tthāyā "vāhyā⁶⁴³ "vāpa-stuāne⁶⁴⁴ yajeta⁶⁴⁵ | barhiṣi skanne⁶⁴⁶ nā "driyeta | da-

yāgā-'bhyāsaḥ pūrvoktāṃ prāyaścittāṃ viṣṇusmarāṇaṃ ca kāryaṃ avihita-yājyāṃ vadann avihita-devatā-"deśe dhyāne [l. 'nam] kurvan yadi vaṣat kuryāt tadā pūrvoktāṃ prāyaścittāṃ kṛtvā punar avadāya yajeta sv.ṣṭa-kṛd-anantaram smaraṇe ājyene 'tyādi pūrvavat || agniṣomīyena puroḍāśenā "gneye yāge kṛte uktāṃ prāyaścittāṃ kṛtvā "gneyenā 'gniṣomīyāyā-gaḥ "sarva-prāyaścittāṃ viṣṇusmarāṇaṃ ca || cf. ibid.. devate anuvākye yājye vā viparibṛtyā "jye avadāne haviṣi vā | devatā-viparyāsa āvāhanā-"diṣu vyutkramah | anuvākyā-viparyāso 'nyadīyām anyasyā 'nubṛūyāt | evaṃ yājyā-viparyāsaḥ | ājya-viparyāso jāuhavau-"pabhr̥taylor ity ādi avadāna-viparyāsaḥ pūrvārdhāt pūrvārdhāt pūrvam ity ādi | havir-viparyāso nirvāpādi | yāge cā 'nyadīyasyā 'nyasya yāgaḥ | eteṣāṃ madhye anyatara-nimitte satī prāyaścittāṃ kartavyāṃ | yad vo devā . . . nidhe-tana svāhe 'ti (Āp. 3. 11. 2) tūṣṭhann ājyāhutim hutvā jānva ācya bhur iti gārhapatyē juhuyād yadi yajusta bhuvā iti dakṣiṇāgnau | vgl. dazu ferner Stellen wie Āśv. Prāy. 9b: athā "vābanā-"diṣu devatānām viparyāse yājyānu-vākyāviparyāse vā jubū-'pabhr̥d-dhruvā-"jyānām paryāse vā pūrvārdhā-'vādāna-samaye aparārdhā-"dy-avadāne vā havir-viparyāse vā yad vo devā atipātayāni . . . (Āśv. 3. 13. 16) ity ājyāhutim brahmā juhuyāt | tasmai yajamāno mukhyaṃ dhanam dadyāt || yāgāt prāg yājyā-'nuvākyā-viparyāsa-jñāne prāyaścittāṃ kṛtvā punaḥ samuccārya yāgaḥ kāryaḥ | yāgāna-mtaram jñāne prāyaścittāṃ eva || Über die Vertauschung der Opfermaterialien sprechen auch Āśv. Prāy. 16a. jubū-'pabhr̥d-dhruvā-"jyānām vi-paryāse yad vo devā iti aruvābutim brahmā juhuyāt || tasmai yajamāno mukhyaṃ dhanam dadyāt |, vgl. ibid. 16b: haviṣāṃ viparyāsena 'dvāsane brahmā yad vo devā iti pūrvavaj juhuyāt || tasmai yajamāno mukhyaṃ dhanam dadyāt || kapalānūdvāsane (?) adhvaryur āśravayati cet tadā 'gnaye vaiśvānarāya pūrnāhutih ||

⁶³⁸ A rcoḥhyābhādhasyā B rktobhyābhādha syād om O rcoḥnyātvādna syad om D rcoḥhyābhādha syād om;

⁶³⁹ AD lassen diese und die

inzwischenliegenden Worte aus; vgl. *Gop. Br.* 1. 3. 3. ⁶⁴⁰ l. sva-? ⁶⁴¹ D n.r.opya ⁶⁴² A bhāginīm navahayed B bhāginīnavahayed

Braun. Prāy. 36a: bhāginīm cen nā "vāhayet | bhāgo asyā 'ti 'ti mam trarñiya iti bhāginī yasya nirvapaḥ kṛtāḥ śāstreṇa yagāś coditāḥ sa bhā-ginī tam cen nāvahayet. cf. Āśv. Prāy. 18a: hotā yastavyām devatām anavāhye 'taram karma yadi kuryat tadā yatrai 'va smaret tatrai 'vo 'tthaya tam devatām avahayet || na maṃdra-svara-niyamaḥ || manase 'ty eke yady aṣṭhaninīm avahayet tadā nigameṣu tām nigamayet || stbāninīm ca dhva-

ksīnena ced yajeta 'rddharcāt⁶⁴⁷ pratisthām dadyāt | puro-
daśe du[h]śrite⁶⁴⁸ sarpiśy annam catuḥśaravam odanam
brāhmaṇebhyo dadyāt⁶⁴⁹ | tatas tam eva punar nirvāpet
purodase vikṣame⁶⁵⁰ yato⁶⁵⁰ 'syā 'kṣāmah⁶⁵¹ syāt tato
yajeta⁶⁵² | dveṣyāya tam dadyād dakṣiṇām ca⁶⁵³, puro-

ryuś ca yāgakāle caturgrhītena dhrauvājyena yaṣṭavyaṃ yajet || tad deva-
tye yajyanuvakye hotrā paṭhaniye || anumamtraṇaṃ yajamānena tato
viṣṇusmaranaṃ || viparyasena "vāhane brāhmā pūrvavād yad vo devā iti
juhuyāt || taṃmai yajamāno mukhyaṃ dhavaṃ dadyāt || cf. Agn. Prāy. 16a:
sthāninīm anāvūhya devatām upotthāyā "vāhayan manase 'ty eka ājyena
'sthāninīm yajet | yadī kasmīṃś cit karmaṇi yaṣṭavyā[m] devatām anā-
[vā]hyai 'vo 'tiaram uttaram uttaram karma kuryāt tadā yāvati gate
smarati tad evo [l.: 'aivo] 'potthāyā "vāhayet | yady asthāninīm pramādād
āvāhayet tadā 'minn eva kramena tām ājyena yajet | nigameṣu ca niga-
mayet | ⁶⁴³ A. bhāyā. ⁶⁴⁴ BC vāpasthāne ⁶⁴⁵ A. yajed B. yajetta;
Āśv. 3. 13. 19 cf. Āśv. Prāy. 17b: anubūhi 'ty atra bhāginy-ullekhe
hotary apī bhāginīm puro 'nu va vadati prāg vadanāt smarane sati catur-
grhītena dhruvājye yāgaḥ kartavyaḥ || avadānā-'namtaraṃ smarane saty
abhāginīm iṣṭvā punar avadāya bhāginyā yāgaḥ kāryaḥ || ⁶⁴⁶ Āśv. Prāy.
12b: upari sthāpitam śākhē-dhmā-barhiṣ-ādi yady adhaṣṭāt patati tadā
brahmapratisthā-manaso brahmavāco brahma-yajñānām haviṣām ājyasya
cā 'tiriktam namtreṇa pūrvavat samethāpyā 'jyam saṃskṛtya sruk-
sruvaṃ saṃmṛjya tenaiva namtreṇa svābhākārāmtēnā "havanīye 'dhva-
ryuḥ sruvā-"hutīm juhuyāt || yajñāya brahmaṇa idam || ājya-bhāgā-
'namtaraṃ sthālyājyena hutvā viṣṇu-smaraṇaṃ kuryāt || śākhē-dhmā-bar-
hiḥ-prastara-veda-paristaraya-pavitra-vidhrti-paridhy-upaveśā-"di-dravyā-
ṇām dāhā-"dinā nāśe (cf. oben in 2. 5); viṇ-mūtrā-"dy-upahatau vā
'dhvaryus taj-jātiyam anyad vidhāya svasthāne niyojayet || tata ājyam
saṃskṛtyā "jya-bhāgā-'namtaraṃ vā sruvāhuti juhuyāt || tvam agne ayāsi
(Āp. 9. 12. 4) "sajam svāhā || agnaye yasa idam || prajāpate na 'nam svā-
hā prajā "idam tato viṣṇusmaranaṃ | pavitra-nāśe miṃdādi-gaṇo prāya-
ścittam ity uktaṃ prāyaścitta-pradipe || ājyā-'valokanā-'namtaraṃ etat
prāyaścittam tat-prāk miṃdā-gaṇa iti kecī || aa cā 'gre vakṣyate || earvadā
samuccayo vā || idhmā-barhiḥgoḥ prayājā-'nuyājānām ca *nyūnā-tireke* . . .

⁶⁴⁷ AD 'rddharātrāt ⁶⁴⁸ cf. Brahm. Prāy. 31b: yasya purodaśau
duḥśrāv itī brāhmaṇoktam prāyaścittam pradhāneṣv eva tad bhavati |
gemeint ist M. S. 1. 4. 13. ⁶⁴⁹ cf. Āp. 9. 15. 18; Āśv. 8. 14. 1.

⁶⁵⁰ A. v.ksamepato B. vikṣabheyato cf. M. S. 1. 4. 13. ⁶⁵¹ A. kṣāma
BCD kṣāmaṃ ⁶⁵² cf. oben 2. 1; vgl. Āśv. 3. 14. 2 und Brahm. Prāy. 32a.
atha yasya purodasau kṣāyata itī śrutidarśanāt piṇḍapitṛyajñādiṣu punaḥ-
saṃskāra eva kartavya ity uktaṃ | Agn. Prāy. 16a: haviṣi duḥśrte catuḥ-
śaravam odanaṃ brahmaṇān bhojayet | yadā havir apakvaṃ bhavati. tada
tenaī 'va haviṣā tat karma samāpya catuḥśarāva-parimitaṃ vrinibhar
odanaṃ paktva caturo brāhmaṇān bhojayet | dakṣiṇāgnim viṇṛtya ta-
smānn odanaṃ paktve 'ty apastambāḥ | ⁶⁵³ Agn. Prāy. 17b: ksame
śistene 'ṣṭva punar yajeta | ekadeśa-dagdhe prāyaścittam na bhavati
[yada] 'vadāna-paryaptaṃ nā 'sti cet tadā tenaiva mātṛa-'pacarenaiva

ḍāṣe sarvaksāme nirvapaṇaprabhṛtyam udāhṛtya⁶⁵⁴ | ka-
pāle⁶⁵⁵ naṣṭa⁶⁵⁶ ekahāyanam dadyād⁶⁵⁷ | dhātā dadhātu pituḥ

yāgaḥ kartavyaḥ | tantraṃ samāpya punar-viharaṇa-⁶⁵⁸di tasyaiva yagah
kartavyaḥ | avadāna-dvaya-paryāptam aksama-dravyam asti cen naiva
prayaścittam | idam ekadeśam adagdhasya lakṣaṇam | aśeṣa punar-āvr̥ttih,
aśeṣa-dagdhe punar-āvr̥ttih karyā | sarva-dagdha ity abhuprayaḥ | punarya-
ga-punaravṛtyor ayam viśeṣaḥ | varttamāna-karma(m) samāpya punar ādi-
ta evā "rabhya 'mtataḥ kriya punar-yāgaḥ | punar-āvr̥ttis tu varttamāna-
prayoge naṣṭasya haviṣaḥ punar-utpadanam iti punar-utpāditeṇa haviṣā
sa eva prayogaḥ samāpāyitavyaḥ | ayam anayor viśeṣaḥ | . . . , ksāme
śiṣṭeṇa 'st[ve] 'ty asmin prayoge yā dakṣiṇā sā dveṣṭre dātavyā |

⁶⁵⁴ A nudāhatya B mudāhyatya C 'hṛtya ⁶⁵⁵ Diese und die dazwischen-
liegenden Worte fehlen bei D. ⁶⁵⁶ B naṣṭe ACD naṣṭe; cf. Ait. Brāhm.
7. 9: yadi kapālam naśyet . . . aśvibhyāṃ dvikapālam puroḍāṣam nivāpet |
⁶⁵⁷ Āśv. 3. 13. 9, cf. Āśv. Prāy. 8a: puroḍāṣa-śraṇaṇam ārabhya kapālo-
'dvāsana-paryantaṃ kapāle naṣṭa idam (nāmlich. agnaye vaiśvānarāya
pūrṇāhutih) eva prayaścittam || udvasanād ūrdhvaṃ na doṣaḥ || pātrā-
'sādanā-"diśraṇaṇād arvāk kapāla-bhedane gāyatrīyā śatākṣarayā saṃ-
dadhāmi 'ti (Āśv. 3. 14. 10) saṃdhāyā 'bhinnā gharṇo anusaṃtaran-
tu (ibid.) prati dadhmo yad atra svāhā yajño 'pyetu devān (ibid.) iti
mamtrābhyām apsu nikṣipet || evam śvā-"dibhir ghrātāny api kapālāni
pūrva mamtrābhyām apsu nikṣipet | anyāni mṛṇmayāni pātrāni bhinnāni
asuci-saṃbādhini vā bhūmir bhūmim agān bhidyatām (Ā. Ś.
3. 14. 12) iti mamtreṇa 'psu nikṣipet || bāudhāyana-"cārya-vāde kapālā-
nudvāsane adhvaryur āśrāvayati cet tadā 'gnaye vaiśvānarāya pūrṇāhutih ||
Āśv. Prāy. 14b: puroḍāṣa-śraṇaṇād ūrdhvaṃ api kapālo-'dvāsana-pary-
antaṃ kapāle naṣṭe iṣṭy-āsaktau srucam dvādaśa-grhiteṇa caturgrhiteṇa vā
pūrayitvā juhuyāt || agnaye vaiśvānarāya svāhe 'ti || agnaye [vaiśvānarāye
'dāp- || pātrā-"sādanā-"di yāvaca-chraṇaṇam kapāla-bhedane gāyatrīyā tvā
śatākṣarayā saṃdadhāmi saṃdhāyā 'bhinnā gharṇo anusaṃtaran-
tu (Āśv. 3. 14. 10) || trayastriṃśad devān (ibid.) iti mamtrābhyām apsu prakṣipet ||
evam śvādibhir āghrātāni kapālāni pūrvamamtrābhyām apsu prakṣipet ||
tataḥ kapālā-'ntaram prokṣaṇādi kṛtvā yojayet || sarvaprayaścittam viṣṇu-
smaraṇam ca kuryāt || yathokta-samkhyā-"dhiko-'padhāne nyūno-'padhāne
vā kapālānām parasparam samyān-melanā-"bhāve vā 'ṃgula-dvayo-'rdhva-
pramāṇābhāve vā "jyābhagā-"namtaram adhvaryur vyāhṛtibhir sruvāhutir
juhuyāt kapalo-'padhanakale nihita-'ṃgare puroḍāṣo-'padhanāt pūrvam
anogate manasvatim ahavaniye hutvā punaḥ kapāleṣv aṃgāram bida-
dhyāt || anyāni mṛṇmayāni pātrāny akṛta-prayojanāni bhinnāni asuci-saṃ-
bādhini vā bhūmir bhūmim agān . . . bhidyatām iti mamtreṇa 'psu kṣi-
pet sarva-prayaścittam kṛtvā pūrvavat pātrā-'ntaram yojayet || yasmin-
kasmimś-cid dārumaye pātre tat-śtbane 'nyau nidhāya bhūr āyur me
dharayata prāṇam me dhārayata prajāṃ me dharayata paśūn me dha-
rayata āyuh prāṇaḥ prajāḥ paśavaḥ parśaidhyerann (TS. 3. 1. 8. 1) ity abhi-
mamtrīya mṛṇmādi-gaṇeṇa dvādaśa-grhiteṇa srucam pūrayitvā atavedasī
suvavama-soma mano jyotir (Āśv. 2. 5. 14) [iti] dvābhyām tīrthir maha-
vyāhṛtibhir juhuyād eṣa durgādi-gaṇaḥ || durgādi-gaṇeṇa hutvā bhūmir

pitanasto⁶⁵⁸ gharma viśvāyur yato jātas tato 'py avām⁶⁵⁹ svāhe
 ti juhuyāt⁶⁵⁵ | kapāle bhinne gāyatrīā tvā śatākṣarayā sam-
 dadhāmi 'ti⁶⁶⁰ samdhāya dhātā dadhātṛ ity eva juhuyad
 āgneya[m] ekakapālam nirvaped āsvinaṃ dvikapālam vaiṣṇa-
 vam trikapālam saumyaṃ catuḥkapālam⁶⁶¹ | naṣte bhinne ca
 bhārgavo hotā⁶⁶² kiṭā-vapannaṃ⁶⁶² sānnāyāmadhya-
 mena parṇena mahi dyaur⁶⁶³ ity antahparidhīdeśe ni-
 nāyen⁶⁶⁴ | mahi dyauḥ prthivī ca na imaṃ yajnaṃ mimi-

bhūmim ity āhavanīye praharet | pātra-madhye jalādau varttamāna idaṃ
 prayaścittam || kevala-pātrabhede āhavanīye prācya mimādādir eva na
 bhūr āyur ma ity uktaṃ prayaścittam candrikāyām || cf. Agn. Prāy. 14 b:
 kapāle naṣte 'nudvāsīte 'bhyāśrāvīte vā | udvāsanāt pūrvam kapālasya
 'śuci-samsarga-nimittam | yeṣāṃ śrapaṇā-nantaram udvāsanam teṣāṃ
 anudvāsīte kapāle saty āśrāvaṇādi kṛtam ced ubhaye | nimittayor anya-
 tara-nimitte satī vaiśvānareṣṭiḥ kāryā |

⁶⁵⁸ Mān. S. 3. 1. 25.

⁶⁵⁹ I. agām — agān

⁶⁶⁰ Āp. Ś.

9. 13. 8. Āsv. 3. 14. 10. M. S. 1. 4. 13. A wiederholt kṣāme yato syā kṣā-
 mam syāt tato yajeta dveṣyāyatam dadyād dakṣiṇām ca puroḍāśe; cf.
 Brahm. Prāy. 32 b: yadi kapālam bhidyeta gāyatrīā tvā śatākṣarayā sam-
 dadhāmiti samdhāyo 'padadhyāt⁶⁶¹ cf. K. Ś. 25. 5. 1. — Brahm. Prāy.

38a sehen noch folgende Möglichkeit vor: dvayo[h kapālayor] bhinnayo[r]
 bahūnām cai 'vam eva prthak samdhāyo 'padhānam ekaikasya tathā
 prakṣepaḥ kecid icha(m) ichamti yato jātam tad apy aro (?) tayato jāte
 tad apy agātām (?) yato jātāni tad apy agur iti ye tu madhyama-puru-
 ṣeṇa pracaramti tad apy agā svāhe 'ti ... 33 b: atha yasya kapālam
 naśyati 'ti (vgl. M. S. 1. 4. 13) prakṣālya (?) yadā tat (?) haviḥ samtiṣṭhe[t]
 tathā-gṇaye vaiśvānarāya dvādaśakapālam nirvaped iti ... 34a: naṣṭādh-
 gatam kapālam apsu praharet iti varttate viśvāyur jato (?) tātam tad
 apy agā svāhe 'ti ... namas te rudra ity anumamtraṇam. — vgl. Agn. Prāy.
 17 a: kapālam bhinnam anapavṛtta-karma gāyatrīā ... samdadhāmi 'ti
 samdhāya 'po 'bhyavahareyuh | puroḍāśa-śrapanāt prāk kapāla-bhede gāya-
 trīā tvā ... 'mī 'ty anena mamtreṇa samdhānaka-dravyaḥ samdhānam
 kṛtvā 'bhinnam gharma jiradānur yata ārttas (nach Āsv. 3. 14. 10) tad
 agan ... yajño 'pyetu devān (Āsv. S. 3. 14. 10, cf. Āp. 9. 13. 9, iti
 dvābhyām apo 'bhyavahareyuh | evam apalidhā 'bhikṣipteṣu | śvādibhir
 abhikṣiptāni tad aśanā-dibhir abhyasya 'śuci-sambandhani kapālay atri-
 nuany apy evam kuryat | abhinno gharma ity adī pūrvavat | tato vaiśvānare-
 st.h ata evā 'nyāni mṛṇmayāni | kapālebhyo 'nyāni mṛṇmayāni bh.nnany
 abhinnaṇi ca | bhūmir bhūmim agan mātā ... bhidyatām ity apa eva
 bhyavaharet⁶⁶² A hotyātākitabhiḥ na D hotakidyadyaunam, cf. Ap. Ś.

9 2. 5; vgl. oben Anm. 119.

⁶⁶³ RV. 1. 22. 13.

⁶⁶⁴ A mīyen B ni-

naṣeta C nuṣayet; Āsv. 3. 10. 23 f. Āp. Ś. 9. 2. 4; cf. Agn. Prāy 5 b: yadi
 havi[h]au mubheyuh pātrīā samaya vibhajyā "nupūrveṇa pracared ity
 evam devayaniḥ (i. : *yonih) | bhinna-siktāni ca | ... prajāpate na tvad
 etany anya (RV. 10. 121. 10) iti valmikavapāyam (va) sānnāyāmadhyamena
 palāśa parṇena juhuyat | ... anena svahakarāntena mam-

kṣatām | pīrtām no bharīmabhiḥ⁶⁶⁵ svāhe 'ti | prāk prayāje-
bhyo⁶⁶⁶ 'ṅgāram barhiṣy adhiṣkanden⁶⁶⁷ namas te astv aya-

trena vasmikadvare prasimcet | apsu vā tūṣṇīm | viṣyamdama(da)nam
manī dyauḥ ity antahparidhidesē nirvapeyuh |

⁶⁶⁵ cf. Āśv. Prāy. 16a: sānnāyayam paka-samaye kumbhīm atītya bahiḥ
patati cet tada tat patram[ita]re ādaya paridhi deśe mahi dyauḥ prthivī ca
na .ity anena nīyayet || sarvaprāyaścittam kṛtvā 'vaśiṣṭena yajet || sarva-nāśe
punar-dohā-"di || amikṣa-yāge 'py etat samānam || tasyaḥ payo-vikāratvāt ||
⁶⁶⁶ D prayājebhyaḥ ⁶⁶⁷ cf. Komm. zu Āp. 9. 1. 17: purā prayājebhyo
bah sparidny angārāḥ skandet ... vgl. Brahm. Prāy. 34a. yadi prāk prayā-
jebhyo bahiḥparidhy amgāra skandet tam abhimamtrayeta adhvaryu[m]
mā 'himsir ity evam ādibhiḥ purastād dakṣiṇataḥ pascād uttarata iti
mamtraviśeṣair uktam abhimamtranam } yasyām diśi skanno bhavati
tatra yo 'vanito mamtrāḥ tenaiḥ 'bhimamtranam bhavati { anyeṣāṃ ādi-
tyam purastāt paridadbhūti aparimānatvād ādityasya purastāt skanne
prāyaścittam na bhavati 34b: yadi bahavo 'ṅgārā bahiḥparidhi
skannā bhavanti tadā 'bhimamtranādi-prakṣepāntam karma prthak kartta-
vyam abhihomāḥ tu śaḍ ete ce 'ti abhijuhoti brahma-prāyaścittāni
sruveṇa juhoti 'ti; vgl. auch oben 2. 6 und Āśv. Prāy. 16a: prāk prayā-
jebhyaḥ paridhi-deśād bahir yady angārāḥ patati purastāt tadā brahmā
tam amgāram sruva-damḍena nidadhyāt || mā tapo mā yajñas tapan mā ya-
jñāpatis tapan || namas te astv āyate namo rudrāya te namo yatra niśi-
dasi adhvaryuṃ mā himsir yajamānam mā himsir iti || yadi dakṣiṇataḥ
patet sa eva sruvadamḍena nidadhyāt || mā tapo 'si brahmānam mā him-
sir yajamānam mā himsir iti || yadi pascāt patet tadā hotāram mā
himsir patniṃ mā himsir yajamānam mā himsir iti || yady uttarataḥ patet
tadā āgnidhram mā yajamānam mā ... iti || atha nam anupra-
haret aham yajnam dadhe mr̥ter upasthāt ... māmadata iha no
devā yacchate 'ti || prahram amgāram abhijuhuyāt || sahasra-śrṅgo
vṛṣabho jātavedā ... pratikāḥ || mā no himsīd dhimsito na tvā jahāmi gop-
ṣaṃ ca no virapoṣaṃ ca no yaccha svāhe 'ti || tataḥ sarva-prāyaścittam
viṣṇusmaranam ca || cf. Agn. Prāy. 18a folg.: prāk prayājebhyo 'ṅgāram
bahiḥparidhiḥ nirvritam sruvadamḍanā (l.: 'damḍenā) 'bhiuidadhyāt | yadi
prayājebhyaḥ prāk bahiḥparidhy amgāram gachet tadā sruva(m)-damḍena
pridayet paridhi-grahaṇam deśo 'palakṣaṇā-rtham | na paridhi-praharano-
'taram eve 'ti niyamah | mā tapo mā yajñas tapan mā yajñāpatis tapan
namas te astv āyate namo rudra parāyate namo yatra niśidasi | iti prati-
diśam āpitva lato (yadi) purastād ced adhvaryu[m] mā himsī[r] ya, a
[l 'jñam] mā himsīr yaja[mānam] mā himsīr iti | yadi pascād dhotaram
mā himsī[r] patniṃ mā himsīr yaja[mānam] mā himsīr iti | yady uttarata
agnidhram mā himsīr yaja[mānam] mā himsīr iti | pratidiśam purva-
mamtra-śeṣah | athai 'nam anuprah[ar]jed aham yajnam dadhe ...
sarma yachate 'ti tam abhijuhuyāt sahasraśrṅgo vṛṣabho jātavedāḥ etoma-
pr̥ṣṭho gṛtvān supratikāḥ | mā no himsīd dhimsito na tvā jahāmi gop-
ṣaṃ ca no virapoṣaṃ ca yaccha (Āśv. Ś. 1. 12. 37) svāhe 'ti | Dieses Zitat
ist ein besonders deutlicher Beleg dafür, daß die Agn. Prāy. die Mantra

te⁶⁶⁸ namo astu parāyate | namo yatra niśidasi⁶⁶⁹ 'ty abhima-
ntryā "ham yajñam dadhe nirṛter upasthāt⁶⁷⁰ tam deveṣu pari-
dadāmi vidvān | suprajās tvam śatam hi māmādanta iha no
devā mahi śarma yachate 'ty ādāya sahasraśrīṅga⁶⁷¹ ity
anuprahṛtya | ma no mahāntam⁶⁷² | tvam no agne⁶⁷³ | somā-
nam svaranam kṛṇuhi⁶⁷⁴ brahmanaspate kaksivantam ya auśi-
jah | sa tvam no 'gne⁶⁷⁵ | vṛṣabham carṣaṇinām viśvarūpam
adābhyam bṛhaspatim varenyam⁶⁷⁶ | ud uttamam mumugdhi
no vi pāśam madhyamam cṛta avādhamāni bādhta⁶⁷⁷ | ud
uttamam varuṇe 'ty⁶⁷⁸ etābhir jubuyāt || 1 | sarvāni⁶⁷⁹ ced
āhutivelāyām⁶⁸⁰ patny⁶⁸¹ anāmbhukā⁶⁸² syāt tām apa-
rudhya⁶⁸³ yajeta⁶⁸⁴ | samāpyā 'mo 'ham asmi sā tvam⁶⁸⁵

in der speziellen Fassung des Áśv. S. bringen; statt: „na“ liest unser Ms. hier und Blatt 16a: „ne“, also doch wohl: ne 't.

⁶⁶⁸ A. V. 11. 2. 15.

⁶⁶⁹ Áp. 9. 2. 9.

⁶⁷⁰ Áp. 9. 2. 10.

⁶⁷¹ Gemeint ist wohl: ÁV. 4. 5. 1.

⁶⁷² ÁV. 11. 2. 99.

⁶⁷³ RV. 4. 1. 4.

Brahm. Prāy. 34 b: saham yajña ity anena mamtrēṇā "dṛte sahasraśrīṅga
ity anuprabarati ⁶⁷⁴ RV. 1. 18. 1. ⁶⁷⁵ RV. 4. 1. 5. ⁶⁷⁶ RV. 8. 62. 6.

⁶⁷⁷ RV. 1. 25. 21.

⁶⁷⁸ ÁV. 7. 83. 3.

⁶⁷⁹ Korrupt! etwa: savane zu

lesen? ⁶⁸⁰ BC āhutivelāyām; Áp. 9. 2. 1 ff. T. Br. 3. 7. 1. 9. Die
fast wörtliche Übereinstimmung beider Stellen ist textgeschichtlich
bemerkenswert. ⁶⁸¹ A palp ⁶⁸² A anāmbhukā; Komm. zu Áp.

9. 2. 1: ārtava-vaśād sparśanā-'nārbā ⁶⁸³ AC aparudhya B arupadhye

⁶⁸⁴ K. Ś. 26. 11. 13 folg. bestimmen, daß die menstruierende Frau die zur
Weihe notwendigen Geräte niederlegen und auf Sand sitzen resp. stehen,
nach Ablauf von drei Tagen mit Wasser, dem Kuhurin beigelegt wor-
den ist, sich reinigen und erst alsdann zu bestimmten Diensten zugelassen
werden soll; vgl. Áśv. Prāy. 18 b: sūtikām putravatīm viṃśati-rātreṇa
karmāṇi kārayet || māśena strījanīm | tataḥ prāḡ yajamāna eva rajasvalā-
yām api ca karmāṇi kuryāt || sūtake (!) yajamānaḥ karmakāle snātvā kar-
māṇi kuryāt ||; (vgl. auch oben Anm. 257). — Áśv. Prāy. 12 a: anvādnāna-
dine patnī rṭumati cet tām vibhāye 'śtīḥ | yo kramam [am]tarvedyām (?)
śdag-agram vidhāya patnī-mamtrān yajamāno jayet || etad [dvitiya-prayo-
ge] vikāṭṣu (l: vikṛiṣṭu) dvitīyo 'pakramo na bhavati | upakramo-'ttara-
kam rṭumati cet sarvatra tām vibhāye 'śtīḥ || prathama-prayoge 'nvāram-
bhanīyāyām vrato-'panayanād ūrdhvam ced rṭumati tām vibhāya 'nvāram-
bhanīyam samāpya yasyā 'nvārambhanīya tat-karma samāpayet yathā
"huh || iṣṭy-anvārambhanīyāyām pāśuke vaikṛiṣṭiṣu || vratad ūrdhvam rṭum
dr̥ṣṭva kuryāt kāryam na lopayet || proṣite yajamāne vratye 'hani rṭumati
cet tadā pamcame hi yāgaḥ || proṣite 'pi saṃkalpo-'ttarakālam cet tam
aparudhya kuryāt || caturmaṣeṣu vaiśvadeva-parvaṇo yage kṛte varuṇa-
pragnasā-'dr̥ṣṭv anvārabdhēṣv api malina-'mbarāyām sve sve kale 'pa-
rudhya | va yaga ity uktam śaradvayyam || adhāne dakṣiṇā-pratigrahaṭ
pūrvam ced rṭumati tada 'gnayo laukikā bhavanti || sarvam utsṛjyam
haviṛ apsu kṛiptvā punaḥ samayā 'mtare 'gnyadhanam kuryāt | dakṣiṇā-

iti tasya dakṣiṇam hastam anvalabhyo 'pāhvayitā⁶⁸⁶ | "butis ced bahiṣparidhi⁶⁸⁷ skanded āgnidhram⁶⁸⁸ brūyuh⁶⁸⁹ samkrahisyām⁶⁹⁰ tvā juhudhi 'ti⁶⁹¹ | tasmai purnapātram dadyāt⁶⁹² | purodāśa ced adhiśrita udvijed utpated⁶⁹³ vā⁶⁹⁴ tam udvāśya barhiṣy āśādayet kim utpatasi kim utprosthaḥ⁶⁹⁵ śantaḥ śanter ihā "gabi | aghoro yajñiyo bhutvā "sida sadanam

pratigrahā-namtarām ced rtumatī tām aparudhya samāpayet || śodhy-anamtarām agnibotrā-rambhah ||⁶⁸⁶ AV. 14. 2. 71 cf. Ap. 9. 2. 3.
⁶⁸⁶ A 'pakuvitā' D 'pā[gr]bhi(yi)tā' . ⁶⁸⁷ ABC bahiṣparidhi (A lāst dhi aus) ⁶⁸⁸ D 'dhre ⁶⁸⁹ A brūya ⁶⁹⁰ C unklar; wohl: sakrayiṣyān; denkbar wāre samgrahiṣyān; vgl. Ap. 9. 16. 1 und die Bestimmung in Āśv. 3. 13. 16. ⁶⁹¹ Brahm. Prāy. 36b: yadi bahiṣparidhy āhutih skandēd agnidham brūyāt (?) etām samkasya juhudhiti . . . ; der folgende Komm. liest samkasya . . . kasyati gatyarthah, zweifellos besser samkasya; wörtlich identisch mit MS. 1. 4. 13; cf. Mān. Ś. 3. 1. 3. 1 vgl. Āśv. Prāy. 9b: āhuter bahiṣparidhi-skandane pūrvavad abhimrāyā "gnidhras tām āhutim juhuyāt || yajamānas tasmai dhānyādi-pūrnāpātram tadānim eva dadyāt | Agn. Prāy. 16a: āhutiś ced bahiṣparidhy āgnidhra etām juhuyāt dhutavate pūrnāpātram dadyāt | yadi hūyamānā "hutir bahiṣparidhi skandet tadā skannā-bhīmarāne kṛte āgnidhras tām ādāya tūṣṇim eva juhuyāt | homam kṛtavate āgnidhrāya tadānim eva yena yena kena cid dhānyādinaś rasādinaś vā pūrṇa-pātram dadyāt iti | Der Sühne bedarf es, wenn die geopferte Speise auf die Streu herabfällt (Āśv. Prāy. 18a): āhutir hūyamānā yadi barhiṣy adhipatet tadā "gnidhraḥ devān janam agnē yajñah cakamde 'ti (Ap. 9. 10. 16) tām anumamīrya tūṣṇim eva juhuyāt || yajamānas tasmai dhānyādi-pūrnāpātram dadyāt sarva-prāyaścittam viṣṇumaranam ca kuryāt || — oder wenn sie nicht ins Feuer fällt (ibid.): hute haviṣi anagnau patite tram no agne sa tvam no agne (RV. 4. 1. 4 folg.) ity etābhyām adhvaryuḥ sravāhuti hutvā punar avadāya yajeta ||⁶⁹² Āśv. 3. 13. 17. ⁶⁹³ AB utyuted ⁶⁹⁴ Āśv. Prāy. 18a sieht auch folgende, für die ausgebildete Kasuistik der Sühnezereemonien interessante Möglichkeit vor: ekakapālāḥ purodāśaḥ sarvāhutaḥ tat-paryāvaritane prāyaścittam || yady ekakapālāḥ purodāśaḥ sarvāhutaḥ paryājavafṛtaḥ taḥ tam adhvaryuḥ] avasthāne pratiṣṭhāpayet || prajāpater varttanīm anuvarttasva nayantu (Ap. 9. 14. 1) ya amāno 'numamtrayate || pratikṣatre namaḥ (Ap. 9. 14. 2) || adhvaryuḥ arlvahuti juhuyāt || askām dyaur prajanayatu (Ap. 9. 6. 7) svāha yajñāye 'dam || askan ajani prājani prajaniśimahi (Ap. 9. 6. 7) svāha || ya ḥāye 'dam ||, cf. Agn. Prāy. 17b: yadi purodāśaḥ sphuṭed vo 'tpated va | yadi purodāśo bhidyat | uduched (i. e. udvijed?) vā tadā kim utpatasi sadanam evam iti barhiṣi nidhāya tato ma himsre asmin āśida barhiṣi ity abhimamtrayet |⁶⁹⁵ cf. Ap. 9. 16. 11; Āśv. 3. 14. 13, Āśv. Prāy. 16b: purodāśasya bhedane patane va kim utpatasi kim utprosthaḥ śantaḥ śanter ihāgah sadanam evam iti || barhiṣi nidhāya 'bhīmamtrayate || tam [m]a himsre devaprerita . . . barhiṣi 'ti || abhimamtraya sarva-prāyaścittam juhuyāt ||

svam āsīda sadanam svam || mā himsir deva preṣita ājyena
tejasa "jyasva mā naḥ kimcana ririṣo | yoga-kṣemasya śāntyā
asmin āsīda barbir iti | taptam cet karma (guno) tv⁶⁹⁶ an-
tariyāt⁶⁹⁶ sarvaprayaścittam hutvā mo 'dvijen⁶⁹⁷ | (nā 'ngā
"hutim⁶⁹⁸ antarahitam dadyān | na ta-pa-varga-nimitta-bhāvāt
pradhanalope 'ntarāye⁶⁹⁹ va nirvaped vyāpadyeta) | śeṣ(ad a-
vadyeṣ)as ced vyapadyeta "jyena sviṣṭakṛd-ide samapnuyāt |
samapte ced duṣṭo⁷⁰⁰ na kṛtām antaram vā vidyāt punariṣṭir
abhyāvarteta | yajño yajñasya prayaścittir bhavati 'ti || 2
agnyādheye samitsv āhitāsu nā 'gnim grhād uddhareyur nā 'nyata
āhareyur | na prayāyān nā 'nugached | yadi prayāyād anu-
gached vā samvatsaram samvatsarābhiprāyo vā yadi tvared
brahmaudanam paktvā punaḥ samidham abhyādadyā | agni-
hotram ced anabhyuddhṛtam śaraśarāsyād⁷⁰¹ amum samū-
he⁷⁰² 'ti brūyād | viṣyannam⁷⁰³ agne⁷⁰⁴ tvam⁷⁰⁵ na iti⁷⁰⁶ ju-
huyān | madhyamena parṇena mahi dyaur⁷⁰⁷ iti⁷⁰⁸ tan⁷⁰⁹
(madhyame palāśāvānaparṇena mahi dyaur iti⁷⁰⁹ tan ma-
madhyame palāśāvānaparṇena⁷¹⁰ mahi dyaur⁷⁰⁹ ity⁷⁰⁸) antaḥ-
paridhise ninayed⁷¹¹ | [d]uhyamānā⁷¹² ced avabhi[n]dyād anya-

⁶⁹⁶ A tvāmtariyā B 'nvāyāt; D 'nvāmtariyāt ⁶⁹⁷ A madvijeta
BC mādvijenā ⁶⁹⁸ ABC 'hutim ⁶⁹⁹ D ntaye ⁷⁰⁰ AD,
duṣṭe ⁷⁰¹ ABCD śaraśarā (BC 'rāt) syād; a. auch Āp.
9. 6. 10; cf. Āsv. 8. 11. 19; śaraśarāyat; Komm. in Brahm. Prāy. 43 a
faßt dies Wort onomatopoeisch auf: yady adhiśritam . . . śaraśire
'ty eva[n.] śabdām kuryāt; so auch Āsv. Prāy. 4 a: agnihotradravyam
adhiśritam śaraśarā-śabdām karoti . . . vgl. Agn. Prāy. 8 b: agnihotram
śaraśarāyat samośāmum iti dvestāram udāharet | adhiśritam agnihotra-
dravyam yadi śabdāyet tadā 'bhimantrayeta | ⁷⁰² Āp. 9. 6. 10.
⁷⁰³ A viṣyannam B viṣantam C viṣyamtam ⁷⁰⁴ A agnis ⁷⁰⁵ A
tam C tvam ⁷⁰⁶ Zitiert ist: RV. 5. 24. 1. ⁷⁰⁷ RV. 1. 22. 13;
vgl. Āsv. Prāy. 4 a: atho "dvāsitam tāpavaśena viṣyandamānam agni-
hotra-dravyam tadā mahi dyauh prthivi ca na iti mantreṇa āhavanīyasya
bhasmanṭe ninayet | sthāligatena homaḥ | tad-abhave dravyāmtareṇa
homaḥ | atha bibhatse dravye madhyama-palāśa-parṇena valmika-vapā-
yām praṇapate na tvad etāny anya ity ũca prakṣipyā dravyāmtareṇa
homaḥ āthava tuṣṇim prakṣipyā dravyāmtareṇa homaḥ | ⁷⁰⁸ D
ityamtam ⁷⁰⁹ Diese und die inzwischenliegenden Worte fehlen
bei B. ⁷¹⁰ D palāśaparṇena ⁷¹¹ Ap. 9. 2. 5; cf. oben Anm. 93
und Agn. Prāy. 8 b: viṣyandamānam mahi dyauh prthivi ca na ity aha-
vanīyasya bhasmanṭe ninayet | viṣyandanam tu pūrvavat | adhiśritā-va-
sthāyām pay[o]-yavāg-ady-agnihotra-dravya-viṣyandanena yadā 'gnim
prapayate tadā sthāli-gata-dravyo-'pary udakam upasimcet | athai 'nad
daksineṇa pāṇinā 'bhimrāya jāpati | divam trīṇyam devan yajño agat . .
pūrvahutau (Art. Brāhm. 7. 5. 3) | ity etābhyām tata[h] sthāligatam apsu

syām sthālyām⁷¹³ dohayitvā 'dhiśrayed⁷¹⁴ | adhiśriyamānam⁷¹⁵
 ce[t] skanded adhiśritam unniyamānam⁷¹⁶ unnitam punar eva
 sannam⁷¹⁷ ahutam⁷¹⁷ skandet⁷¹⁸ punar aniyā 'nyām⁷¹⁹ do-
 hayitvā 'dhiśrityo 'nniya juhuyāt⁷²⁰ | pracīnam ced dhriyama-
 nam skandet prajapater viśvabhṛtaḥ skannāhutam asi svahe
 'ti⁷²¹ | dohanaprabhṛtya homa⁷²² skandet⁷²³ samudram tvā

praksipet | udvāsite viśyamānane viśyamānena yadā bhūmim prāpyate
 tadā mahi dyauh bharimabbir (RV. 1. 22. 13) ity āhavanīyasya
 bhasma-madhye praksipet tataḥ punar-utpatir ubhayatra | ⁷¹³ ABC
 uhyamānā; cf. Āp. 9. 5. 7.

⁷¹³ cf. AP 37. 3. 1 ājyasthālī cyavate pracalati vā ibid. 37. 20. 1
 atha cet (udapātram) prabhajyeta ⁷¹⁴ Brahṁ. Prāy. 41 b: yadi duhya-
 mānā 'vabhindyād anyām āryakṛtīm prakṣālya punar dohayet. Daß ārya-
 kṛtīm statt āryastatim des Textes zu lesen ist, beweist der unmittelbar
 folgende Komm.: yadi duhyamānā 'vabhimdyād itū brāhmaṇadarśanād
 anyām āryakṛtīm Agn. Prāy. 6 b: agnihotram adhiśritam aravad abhi-
 mamtrayeta | adhiśritam agnihotra-dravyam sthālī-mūlena yadi aravati tadā
 aravam abhimamtrayeta | garbham aravanitam agadam akarmā 'gnir
 (akarma nach Āśv. S. 3. 10. 81) parastād (Āp. S. 9. 4. 1) iti bhinnam
 siktam vā 'bhimmamtrayeta (soweit wörtlich gleich Āśv. Prāy. 8 a folg.) |
 sthālī-bhedena vikṣiptam agnihotra-dravyam duṣṭam bhavati | skandane
 ca vikṣiptam ubhayam yavat skannam tāvan-mātram duṣṭa[m] bhavati na
 pātragatam (cf. oben Anm. 724) | samudram vā prahīnami svām yonim
 api gachata | ariṣṭā asmākam virā mayi gāvāḥ samtu gopatāv (Āśv.
 3. 11. 6; cf. unten in 4 4) iti manitreṇa duṣṭasyā 'bhimmamtraṇā-'bhi-
 marśane tamtreṇa kuryāt | tata āpo (!) [']bhyavahareyuh | skanne payasy
 etad abhimamtraṇam na bhavati agre vaksyamānatvāt | ⁷¹⁵ A adhi-
 śrayamānam ⁷¹⁶ Bei A dittographiert. ⁷¹⁷ A sannamāhutam
 B sannamāhutam C samnamamhutam ⁷¹⁸ Brahṁ. Prāy. 42 a

werden folgende Möglichkeiten aufgezehlt: yady adhiśritam skanded
 yad udvāsyamānam yad[y ud]vāsitam yadi vo 'unliyamānam (?) yady
 unnita[m] yadi purāḥ purāhṛtam (?) [cf. Komm. zu Āp. 9. 6. 2] homāya
 punar avaniyād vārunīm nigadya vārunyā 'jyam juhuyāt (!, imam
 me varuṇa (RV. 1. 25. 19) ity ādya ca nigadya tat tvā yami (RV.
 1. 24. 11) 'ty uttarayā juhuyāt tatra karma pradarsyate, — in den Worten
 uneres Textes: punar eva ahutam skandet kann eine Korruption von
 yadi purāḥ parabhṛtam skandet (s. o.) gesehen werden. ⁷¹⁹ ABC anyan

⁷²⁰ Ap. 9 5 8 f. ⁷²¹ Vergl. dazu: prajāpater viśvabhṛti tanvam hutam
 asi svāha Āp. 9. 6. 3; Āśv. 3. 11. 11. ⁷²² BCD homa; l. a nomāt;

⁷²³ cf. Āśv. Prāy. 3 b: atha dohanadi-praci[na]-haraṇāt prāg yadi skanne
 samudram va iti manitreṇa yad adya dugdham pṛthivīm asṛpta tan
 mayi 'ti [Āśv. 3. 11. 7] cabhimamtryo 'pamāu japet | tad apsu praksipyā
 patragata-śeṣena homaḥ | homa-'samarthe śeṣe 'nyām dugdhvā homaḥ |
 Der Anfang dieses Passus ermöglicht ein Verständnis, wo nicht eine Re-
 konstruktion, des obigen Textes; s. auch die unmittelbare Fortsetzung
 der Āśv. Prāy.: atho 'nnayanādi-pūrvāhuti-paryantam dugdhā-'di-sādha-

prahṇomi 'ty⁷²⁴ apo⁷²⁵ niniyo⁷²⁵ 'd uttamam ity abhima-
ntryo 'd uttamam mumugdhi na⁷²⁶ ud uttamam varuṇe⁷²⁷ 'ti
vāruṇy(en)ā⁷²⁸ "jyā-"hutir⁷²⁸ juhuyā[c]⁷²⁹ | (chāvali⁷³⁰ deva)

rana-homa-dravye skanne prajāpater viśvabhṛti tanvam hutam asī 'ty
[Ap. 9. 6. 3] abhimrśya apsu prakṣipyā homasā[mar]thaśeṣena vāruṇiṃ
japitva varuṇya pūrvabūtiṃ juhuyāt | anya-homakāla-paryāntam yajama-
nasyā 'naśanam bhavati | aśeṣe skanne sthalyāḥ punar-unnyanam kā-
rayitvā pūrvavaḥ juhuyāt | sthalyām apy abhave ājyam samakṛtyo 'nnīya
pūrvavad dhomādi kartavyam | athavā śeṣeṇa juhuyāt punar unniyā 'śeṣe
ājyam aśeṣe iti nimittatraye prakṛtivad dhomaḥ | vāruṇi japo vāruṇi
homo 'naśanam ca yajamānasya naimittikam karmatrayam punarhomaṃ
ca gāṇegārīḥ || ājyam aśeṣa iti tṛtiya eva nimittam tat trayam śeṣa-
homaḥ punar unniya homa iti kecit | Āśv. Pray. 4b: prācīna-haraṇā-
'nantaram duṣṭe punar-unnyanam ||

⁷²⁴ AV. 10. 6. 28; Āp. 9. 5. 6; daher werden unreine Substanzen dem
Wasser übergeben; cf. oben Anm. 58. Āśv. 3. 11. 6; Brahm. Prāy. 41b:
samudram vaḥ prahṇomity aṇena mamtrēṇā 'pa upanītiya nīcau [l.:
nīcāir] dravyam prāpyam yatra skandet tad apo ninayed iti brāhmaṇam
yad adya dugdham abhimantrayati . . . Āśv. Prāy.: atha sthālī-bhedād
bhinnam skannam vā sādharāṇam agnihotra-dravyam abhimamtrayet
samudram vaḥ gopātāv (Āśv. 3. 11. 6) ity apsu prakṣipet

⁷²⁵ AB ayonniyo C apo miniyo D apo niniyo ⁷²⁶ RV. 1. 25. 21.

⁷²⁷ RV. 1. 24. 15; cf. Agn. Prāy. 7a. āhuti-dvayaśyā 'paryāptau anyam
dravyam . . . juhuyāt | etad dohanā-'dy ā prācīna-haraṇāt | prācīnaharaṇāt
prāg agnihotra (l.: 'tre) skanne samudram va ity anenā 'ohimrśya
yad adya dugdham (cf. Āp. 9. 5. 6) iti payasi | payo-vyatikṛte dravye
adhiṣṭitā-'vasthāyām skanne vakṣyamāṇam' brāhṇ[an]oktam viṣyamdane
yad abhimarśanam tad bhavati | tataḥ skannam apo 'bhyavahareyuh |
prakṛta eva homaḥ | prajāpater viśvabhṛti tanvam hutam asī 'ti
(Āp. 9. 6. 3) tatra skannābhimarśanam śeṣeṇa juhuyāt punar unniyā
'śeṣe ājyam aśeṣa etad ā homād vāruṇiṃ japitvā vāruṇyā juhuyād
anaśanam ā 'nyasmād dhoma-kālāt | tata[h] prayogaḥ | prācīna-haraṇādy-
uttarāhuti-madhye yady agnihotram skandet tadā prajāpater . . . asīti
payo-'bhimarśanam samudram va ity anena tanulādy-abhimarśanam
kṛtvā tataḥ skannam apo 'bhyavaharet | tataḥ śruci madhye homa-dravyasya
paryapta-dravyam cetanaiva [l.: cet tenarva] matrā-'pacareṇaiva homaḥ nā
tra 'bhyānayanam | yadi sarvam skandet tadā punar unniya homaḥ ;
vgl. Aut. Brahm. 7. 3: yasyā 'gnihotry upāvasṛṣṭā duhyamānā spandeta
. . . sa yatra skandayet tad abhimrśya japet . . . tatra yat pariśiṣṭam
syāt tena juhuyād yady alam homāya syād | yady u vai sarvam śikṭam
syad atha 'nyam āhūya tām dugdhva tena juhuyat . . . ; cf. Āśv. Prāy. 3b:
pātra-gatam tad duṣṭam śeṣa-'bhavet dravyāntareṇa homaḥ | ⁷²⁸ A

varuṇye dadyaḍayāhutir BC vāruṇyo nadyad ayyahuti D varuṇyadogdhā-
dā yānatir ⁷²⁹ Ap. 9. 6. 1; — Brahm. Prāy. 42b: vāruṇi prāyaścittam
kartavyam varuṇo va etat (!) yajñasya grhṇati yad ārchati cf. oben Anm. 724.

⁷³⁰ D 'vaṇi

sāyam [yasya] skanno⁷³¹ homaḥ⁷³² syāt⁷³² prātar nā 'śniyāt |
 prāta[r ya]sya skanno⁷³¹ homaḥ⁷³³ [syāt] sayam na 'śniyān |
 (mantraskannam)⁷³⁴ ced abhivarsen mitro janān yātayati⁷³⁵
 'ti samidham adhāyā 'nya(m) dugdhva punar juhuyād⁷³⁶ mitro
 janān yātayati bruvāno mitro dādharma prthivīm uta dyām
 mitrah kṛṣṭir animiṣa 'bhicaṣṭe mitrāya havyam ghṛtavaj
 juhota svahe 'ti⁷³⁷ mantra-samskr̥tam⁷³⁸ | kīta-vapannam hira-
 nyagarbha⁷³⁹ iti valmika-vapāyām⁷⁴⁰ avaniyā⁷⁴¹ 'nyām dugdhvā
 punar juhuyāt⁷⁴² || 3 || agnihotram ced anabhyuddhrtam sūryo

731 ABC skanno D skannā 732 A homām syāt B homāsyā
 C homāt D homā syāt 733 BCD homāt cf. Āp. 9. 6. 9; Agn. Prāy.
 8 a: varuṇ-japo vāruṇa-homo 'naśanam ca | 734 l. vielleicht:
 *trasamskr̥tam; a. im folg. 735 RV. 3. 59. 1; Āp. 9. 2. 6 (fast
 wörtlich übereinstimmend); Āśv. 3. 11. 22; K. Ś. 25. 11. 23. 736 Brahm.
 Prāy. 42a: avavr̥ṣtam nā mṛd eva kṛttakasecanam divyādīr adbhīḥ sam-
 sarga ity arthaḥ | paśalādi-dravya-vihṛtaḥ ity arthaḥ ... tatra bhūr bhuvā
 svar iti purastād dhoto vidad ity evam-ādi brāhmaṇa-darśanāt | vyāhṛtir
 agnihotram iti vo 'cārya mitra iti pūrvām āhutiṃ juhuyāt parisamāpte
 tasminn aparahomānte stome ca parisamāpte 'pare punaḥ (!) ahomo vā
 'parayor ity etat sūtram etad vratam ichanti | tesām iha prāg aparahomād
 anyām dugdhvā 'tha punar agnihotram juhuyāt (!) anyām dugdh[ve] 'ti vā
 'n[y]ena dohanam niyamate | kiṃ tu punar agnihotram vidhiyate anyā[d]
 dravyam upādēya punar agnihotram hotavyam iti payasi vā 'vavr̥ṣṭe ni-
 yamaḥ | kiṃ tarhi sarvadravyeṣv eva vr̥ṣṭeṣu tatra (!) avavr̥ṣṭavaśena
 etat nai 'tan naimittikam | cf. Agn. Prāy. 9 a: mitro janān yātayati
 bruvāno iti samid-ādhanam | sragāte (?) 'gnihotra-dravye yadā varset tadā
 nimittā-'nantaram mitro juhote 'ty āhavanīye samidham ādadhāt |
 tatas tensiva homaḥ || vgl. Āśv. Prāy. 4 b. agnihotra-dravye vr̥ṣṭir
 idam (?) ścota(m)ti tadā mitro juhota avāḥ || mitrāye 'dam iti samid-
 aptaram nimittā-'nantaram eva juhuyāt || athavā prākṛta-mamtra-sthāne
 ayam tamtraḥ | 737 ABC 'hote 'ti 738 ABCD mamtram.
 739 AV. 4. 2. 7. 740 ABC vapām 741 Msa. apa^a resp. api^a.
 Als Mittel, sich eines unreinen Gegenstandes zu entäußern, gilt das
 Heraufgießen resp. Aussetzen desselben auf einen Ameisen- oder Mau-
 wurbügel, das Aufhängen auf Bäumen, das Fortwerfen in Wasser.
 Letztere drei Arten bei Beseitigung eines Fötus angewendet: K. Ś. 25.
 10. 14. 742 Āśv. 3. 10. 23; Brahm. Prāy. 43 b: kītavapannam
 prajā(va)patyarcā valmika-vapāyām avaniyā bhūr ity upatiṣṭheta ...
 prajāpatyarcā ... hiraṇyagarbha ity etayā aparī punaḥ prajāpate na hi
 tvattāni 'ty etaya viśya (?) samvā valmika-vapāyām kītavapannam
 amṭahparidhy avavr̥ṣṭe vā vidhānam avanayed iti ...; cf. Agn. Pray. 5 b:
 duṣṭam havimsy apsu prakṣipet sarvatra | prajāpate na tvad etany anya
 (AV. 7. 80. 3) iti valmika-vapāyam va sannāyāṃ duṣṭam madnyamena
 palāsa-parṇena juhuyāt | prajāpate ... rāyinaṃ (!) ity anena avahazaram-
 tena mamtreṇa valmika-dvare prasimcet | apsu vā tuṣṇim |

'bhyudiyād⁷⁴³ ihai 'va kṣemya edhi⁷⁴⁴ mā prahāsir⁷⁴⁵ mām
amum āmuṣyāyaṇam⁷⁴⁵ iti śamayitvā prāṇiḥ pravṛttā⁷⁴⁶ tipa-
ttau⁷⁴⁶ maitraṃ caruṃ nirvapet sauryam⁷⁴⁷ ekakapālam |
varo⁷⁴⁸ dakṣiṇā | 'gnin upasamādbāya yajamānaḥ patnī vā 'bhuñ-
jānau vāgyatāv⁷⁴⁹ arañipāṇi⁷⁵⁰ sarvāhnam⁷⁵¹ upāsiyātām⁷⁵² |
dvayor⁷⁵³ gavoḥ⁷⁵³ sāyam agnihotraṃ juhuyād⁷⁵⁴ | agnaye

⁷⁴³ Brahm. Prāy. 51 a: anuddhṛtaṃ ced abhyudiyād uttarato gārha-
patyasya samstirya 'gnihotra-pātrāṇi prayujya samstirya (?) pavitram
utpādyā pavitre prakṣa... (?) sruvaṃ juḥm ājyasthālīm co 'ttarataḥ
prayujya agnihotrasya daśahotrābhi ... rśanāntaṃ kṛtvā saṃśādanāni
gārhapatyasya pakayajñadbarmenā "jyam samstuty 'ttarataḥ agnihotra-
pātrāṇām avasthāpya caturgrhitaṃ grhitvā pavitre gārhapatyē akṛtvā
"jyasthālīm apaniḥ siddham | ⁷⁴⁴ Āp. 9. 7. 6. (Die differenzieren-
den Bestimmungen finden sich in 9. 7. 2 ff.; cf. 9. 7. 10); Āsv. 3. 12. 7.

⁷⁴⁵ D prahāsīd idam abam amuṣyāyaṇam iti ⁷⁴⁶ A pravṛttāpittau
B pravṛttānīpattau C pravṛttāpīpacau ('tvau?) s. hierzu Āp. 9. 7. 6; —
Brahm. Prāy. 58 a folg. behandeln das gleiche Thema; ... prātar agni-
hotraṃ ced abhyudiyād anv agnir nṣasām agram akaśād (M. S. 1. 8. 9) ity
unnītam abhimamtrayate | (Komm.) prātar agnihotragrahaṇāt praṇite
gnau prātar agnihotrārtham abhyudiyāt ... na hi sūryābhyudaya eva
yasyā 'hutam agnihotraṃ sūryo 'bhyudiyād brāhmaṇa-darśanāt tatre 'daṇi
prāyaścittam anuṣaṅgam kuryād anv agnir ity unnītam abhimamtrayate
brāhmaṇadarśanāt anādeśād adhvaryur evābhimanamtrayate ābavanī-
[yam] yajamāna ihai 've 'ty abhimamtrayate ... mām amum iti nāma
grhṇāty āmuṣyāyaṇam iti gotraṃ mām yajñadattaṃ bhāradvāja ity evam
anyatrā 'thā 'mum iti ... prātar vastor iti āntato 'nuṣajed iti sāyam-
agnihotra-kālātikrama uktam | hutai maitraṃ caruṃ nirvapet | sauryam
ekakakapālam hute butamātre sadyahkriyā syād iti | imdhānau dam-
pati vāgyatāv anāṣṇamtaṃ sarvāhnam upāsiyātām | ... agniamipe ...
āsiyātām dvayor gavoḥ sāyam agnihotraṃ juhuyād ... sāyam patny
anvāste na prātar iti patnyā pratar-anvāsanam eva pratisidhyate ... prātar
agnihotraṃ ced abhyudiyād ... anuddhṛtaṃ oddharaṇād ārabhya
prak pūrvasyā "huter idam prāyaścittam ... vgl. oben 1. 2. ⁷⁴⁷ ABCD
saurya; cf. Āp. 9. 7. 7. ⁷⁴⁸ A vanaro B caro; cf. Āsv. 3. 12. 8.

⁷⁴⁹ Auch der Bruch der Schweigepflicht verlangt Sühne (Āsv. Prāy. 17 a):
yatra vāgyamo vihitas tad-bhreṣe ato devā (RV. 1. 22. 16) iti japed api
vā 'nyām vaiṣṇaviṃ || upāmā-madhyamā-dir yatra svaro vihitas tad-
bhreṣe 'dhvaryur ābhīr gīrbhīr syāma (Taitt. Brāhm. 3. 7. 11. 4—5)
svāhe 'ti sruvāhutīm juhuyāt || yatra ekaśruty-ādi vihitam tad-bhreṣe
viṣṇuṃ śrutvā tad eva punaḥ paṭhet || ⁷⁵⁰ BC arañipāṇi D arañi-
yāṇi ⁷⁵¹ A sarvātsam BC sarvāhnam ⁷⁵² B upāsiyātām; cf. Āsv.
3. 12. 9. ⁷⁵³ BC dvayokamchoḥ; dvayor gathoh; verbessert nach
Āp. 9. 7. 9. ⁷⁵⁴ Brahm. Prāy. 47 a: yadi rudraḥ paśūn abhimanyeta
dvayo gavo sthālyā dohana ca dohayitvā samānīya sajur jākavedā (M. S.
1. 8. 6) iti pūrvām āhutīm juhuyāt | dvayor gavyo sthālyā dohanena
ca (?) dohayitvā atha sthālyam samānīya bhūr bhuvah svar agni-

vaiśvānarāya dvādaśakapālaṃ puroḍaśaṃ nirvaped | yadi hy
 ayam divā prajāsu hi manyeta sajūr jātavedo⁷⁵⁵ divā prthi-
 vyā haviṣo vihi⁷⁵⁶ svāhe 'ti sajūruho⁷⁵⁷ vā syāt sajūr agnaye
 divā prthivyā haviṣo vihi svāhe 'ti dvādaśarātram agnihotraṃ
 juhuyād | yadi na viramayē agnaye⁷⁵⁸ suśrīyatamo⁷⁵⁹ juṣasva
 svāhe 'ty aparaṃ dvādaśarātram⁷⁶⁰ niśāyāḥ sāyamābūter
 atipattir⁷⁶⁰ prātaraśe prātārābūter āsādyā 'gnihotraṃ ā⁷⁶¹ ta-

hotraṃ sajūr iti co 'ktvā pūrvām āhutiṃ juhuyāt Bl. 48 a: dvayor
 gavor ekasyā dvayor vā niśidane punaḥ prāyaścittam ity upajātam iti
 kṛtvā prāyaścittam bha[va]ti. Bl. 60 b: dvayor gavoh sāyam agnihotraṃ
 hutvā ...

⁷⁵⁵ Äp. 6. 14. 12. ⁷⁵⁶ C vrīhi ⁷⁵⁷ A sajūrudvo B sajūruho
 D sajūsaho gemeint: sajūr u hai 'va? ⁷⁵⁸ Statt dieser und
 der inzwischengeschalteten Worte setzt D: niśā ⁷⁵⁹ A suśrīyatapto
 B suśrīyatamo C aruśrīyatamo ⁷⁶⁰ cf. K. Ś. 25. 10. 23; Agn. Prāy. 4 b:
 atha rātreḥ prathamāḥ praharaḥ sāyamhoma-kālāḥ || dāśa ghaṭikāḥ prā-
 tarhoma-kālāḥ || svakāle prāṇiteṣv agniṣu (!) uktakālā-tikrame prāyaścittam
 ucyate | sāyamkālā-tipattau ājyaṃ saṃskṛtya caturgrhitam grhītvā
 āhavanīye juhuyāt | doṣā vast[o]r namaḥ svāhe 'ti manṭreṇa | pariśa-
 mūhanādikuṣeṣū 'pasādanāntam kṛtvā bhūr bhuvāḥ svar itī japitvā
 brāhmaṇāya gām dattvā samid-ādhanā-"di-homa-śeṣam samāpya teṣv evā
 'gniṣu vāruṇim iṣṭiṃ pūrṇāhutiṃ vā kuryāt | atha prātaḥ-kālā-tipattau
 prātar vast[o]r namaḥ svāhe 'ti caturgrhitam hutvā kuṣeṣū 'pasādanān-
 tam kṛtvā gām dattvā homaśeṣam samāpya (!) āhavanīyam evā 'nuga-
 mayen na dakṣiṇāgnin || punar gārhapatyād āhavanīyam prapayet | ihaiva
 kṣemya edhi mā prahāśid [d]evadattam mā bhāradvājaṃ iti prapayet |
 atra manṭre yajamāna-nāma iṣṭir mitraḥ sūrya itī devate ||
 abhi yo mahinā divaṃ prthivīm (RV. 3. 59. 7) | pra sa mitra
 marto dūrāt (RV. 3. 59. 2) itī mitrasya caror yājyānuvākye |
 tarāṇir viśvadarśatāś anikam (RV. 1. 50. 4) itī sūryasya || pūr-
 ṇāhutyau vā kurye | tato dāmpatī vāgyatau (s. oben 4. 4) tān evā 'gnin
 jvalaya(m)to upāsiyātām | homakāle anāśnamtau ekasyā gor dugdham
 adhiśrītya tasmin dvitīya-gor dugdham ānayet | tenā 'gnihotraṃ hutvā
 dakṣiṇāgny-āhavanīyayor na dhāraṇam | tataḥ prātaḥkāle agnihotraṃ
 hutve 'ṣṭiḥ | agnir vratabhṛd devatā | tvam agne vratabhṛc jātave-
 dah | (A. Ś. 3. 12. 14) || pūrṇamāsavad ānyat || pūrṇāhutiṃ vā || athā pra-
 ṇiṭṭesu homakālātipattau agnin vihrītya "jyam saṃskṛtya juhvām catur-
 grhitam grhītvā manasvatyā "havanīye juhuyāt || evam aneka-kālā-tipattāv
 apy eṣaiva prāyaścittih || atīta-homā api pakṣa-homa-nyāyena kartavyā
 ity eke | Die Versäumnis eines Manenopfers muß rituell gesühnt wer-
 den (Agn. Prāy. 19 a): apastamho-"kta-piṇḍapiṭṭryajña-lopa-prāyaścittam |
 piṇḍapiṭṭryajña-tipatti-nimittam caturgrhitena "jyena saptahotāraṇi ho-
 syāmī 'ti saṃkalpya caturgrhitam grhītvā | mahā(m)-haviṃ hotā | satya-
 havir adhvaryuḥ | acyutapājā agnī | acyuta-manā upavaktā | anādhṛṣyaś
 cā 'pratidhṛṣyaś ca yajñasya 'bhigaran | ayāsyā udgātā | vācaspate bhṛvidhe
 nāman vidhema te nāma | vidhes tvam asmākaṃ nāma | vācaspatih somam

mitor ⁷⁶¹ āsita | samsthāpyau ⁷⁶² 'm bhūr bhuvaḥ svar janad
[d]oṣā vastoh ⁷⁶³ svāhe 'ti juhuyād | atha prātar ahar-aha ⁷⁶⁴
rātrim ⁷⁶⁴ rātrim ity upasthāne syād | agnaye 'bhyujjuṣasva
svāhe 'ti sruveṇa gārhapatye juhuyād ⁷⁶⁵ | yasyā 'nnaṃ ⁷⁶⁶ nā
'dyāt ⁷⁶⁶ tasmai brāhmaṇāya ⁷⁶⁷ dadyāt ⁷⁶⁷ adhastāt samidham
āharet | smṛtāgnihoṭrī tiraśco darbhān dakṣiṇāgrān ⁷⁶⁸ kuryād |
yasyo 'bhāv anugatau sūryo 'bhiniṃloce ⁷⁶⁹ abhyudiyād vā
'raṇim ⁷⁷⁰ gatā vā naśyeyur ⁷⁷¹ asamārūdhā ⁷⁷¹ vā prakṛtyai

apād mā daivyaś tamtuś chedi mā manuṣyaḥ | namo dive namaḥ pṛthi-
vyai (M. S. I. 9. 1 Text variiert vgl. TA. 3. 5. 1) svāhā vācaspataye brah-
maṇa idam ta ity āhavanīye juhōti | Das Verfehlen des richtigen Zeit-
punktes ist selbst bei Einzelheiten des Opfervollzuges ominös (Āśv. Prāy.
18 a): *vagaṭhāre anāgate atite vā* Noch mehr bedarf das ver-
sehentliche Auslassen eines Opfers oder Opfergliedes der Sühne (Āśv.
Prāy. 18 b): *prayājā-*"dy-amgā-'karaṇe aṣṭau vyāhṛtā ca sruveṇa
juhuyāt || pīṇdapitryajñā-'karaṇe 'py etat prāyaścittān || tad etat samīṣṭa-
yajusāḥ pūrvam kāryam || sarvatrā 'karaṇe Die versäumte heilige
Handlung muß nachgeholt werden (ibid.): *prāyaścitte kṛte paścād*
atitam api karma vai kāryam ity eka ācāryā ne 'ty ane[ke] 'pi
vipaścitate || pathikṛn-mukhenā 'tipanna-yāgam vā juhuyād iti kecit || tad
etat iṣṭy-amtarā-"rambhāt prāg yadā tatra kāraṇa-vaśān na kṛtam tadā
pathikṛn-mukhene 'ṣṭy-amtaram kāryam || Auch bedarf es der Sühne,
wenn gegen die beim Opfer vorgeschriebene Observanz in irgend einer
Weise verstoßen wird (Agn. Prāy. 14 a): *athā "gneyyā iṣṭayo vratā-*
'tipetau vrutapataye vrata-lopa-nimitta eve 'ṣṭiḥ kāryā | sāgnāv agni-
pranayane 'gnivate | oder wenn die heiligen Feuer bei ihrer Anlegung
verwechselt werden: *yady anyo 'gnir āhavanīyāyatane āhavanīyartham*
uddhriyate tam agnim anidhāyai 'va smarati cet tadā "yatanastham
uduhye "dānīm uddhṛtam nidadhyāt | tathā 'sati 'ṣṭir na bhavati | eta-
sminn api pakṣe yady anapavṛtta-karmo 'duhyeta tadā vyāhṛtibomaḥ
karttavyaḥ || apavṛttam tu na kīnceid api prāyaścittān || tadā smṛtau
etasmin pūrva-praṇīte nidadhyāt tadā 'gnivate 'ṣṭiḥ kāryā ||

⁷⁶¹ A amtanitor

⁷⁶² A samānya BCD sāmāny

⁷⁶³ B

'vāstāḥ

⁷⁶⁴ ABCD -aha rātrim

⁷⁶⁵ Brāhm. Prāy. 2 b

zitiert als maßgebend für alle Sühnezeremonien: *brahmā prāyaścittāni*
sruveṇa juhōty etat sūtram. Agn. Prāy. 19 a: sruveṇa juhuyād brahmā |
sarvatre 'ṣṭika-prāyaścittēṣu brahmaiva karttā | Śroutapṛāy. Candrikā 1 a:
homa-sādhana-pātrā-'nuktau juhuh | caturgrhitā-"di-viśeṣā-'nuktau juh-
vām ekagrhitam | vahni-viśeṣā-'nuktāv āhavanīyaḥ | kartṣ-viśeṣā-'nuktāv
adhvaryuḥ | karma-madhye patitāni prāyaścittāni tu ājyena bha-
vanti |

⁷⁶⁶ A yasyānnapnāsyāt

⁷⁶⁷ A 'dayadyād;

BCD 'yadadyāt

⁷⁶⁸ BC dakṣiṇāgnān

⁷⁶⁹ BC bhiniṃloce; D bhiniṃproced

⁷⁷⁰ C 'yānim

⁷⁷¹ B 'yu samā- C yuḥ samā- D yurasa-

mārūḍho

"va punar ādadhita⁷⁷² || 4 || iti yajñaprāyaścitte caturtho
'dhyāyaḥ samāptaḥ⁷⁷³ ||

⁷⁷² Āśv. 3. 12. 29 f.; Brahm. Prāy. 51 b: yasyo 'bhā[v]gārhapatyā-
'havanīyāv anugatau sūryo 'bhyastam iyāt abhyudiyād vā punarā-
dheyam eva tasya prāyaścittih; K. Ś. 25. 3. 24; cf. Āśv. Prāy. 10 b:
gārhapatyā-"havanīyayor nāse tū 'bhaya-niṣṭha-bhasmanā 'raṇi ayaṃ
ta (RV. 3. 29. 10) iti mantreṇa saṃsprāye 'taḥ prathamau jajñe agniḥ
svād yoner prajānan (Kauā. S. 133. 6) mathitvā gārhapatya ādhāya
tata āhavanīyaṃ praṇīya pūrvoktaṃ prāyaścittaṃ [d. h.: die beim Er-
löschen des gārhapatya-Feuers angewandte] kuryāt || ubhayor ubhaya-
sāpekṣatvena kramā-'nupattech || tata ubhayatrā 'nvādhāno-'pāsthāne ||
⁷⁷³ BC lesen statt dieses Kolophons: ity atharvavede vaitānasūtre prāya-
ścitta-prasaṅge dvādaśamo 'dhyāyaḥ || 12 ||; B beginnt sodann mit: om
D ity atharvavede vaitānasūtre prāyaścitta-prasaṅge dvādaśo 'dhyāyaḥ |